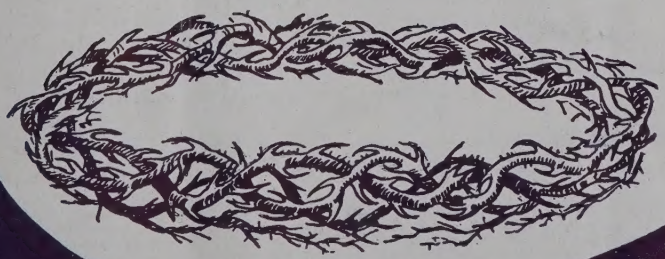
The Pastor

JULY ◆ NINETEEN AND FIFTY TWO

15,11

He has delivered us from
the dominion of darkness
and transferred us to the
kingdom of his beloved Son,
in whom we have redemption,
the forgiveness of sins.

Col. 1:13



The Pastor

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Publishing **Agents**

Since we do not publish an August issue, we are presenting "Kingdomtide Preaching–I" in this issue (p. 18). This month's cover drawing is by J. Burnard Wiley, Nashville, Tenn.

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EDITORIAL

Christ Is King

WE OF the democracies have rejected the practice acknowledging any sovereign except one of our own oosing whose power is limited by human agencies. The rthly king gradually has faded away, though in some aces he has been displaced by the tyrant dictator who rries all the evils of kingship and none of its graces. it were not for the story books most of us would have tle understanding of the meaning of kingship.

Along with the fall of earthly kings we have lost our ncept of the heavenly King. Our democracy has per-eated our religion. This has been a blessing where it s cut down the priestly barrier between a man and his od and where it has affirmed the worth and dignity of e individual, making him feel more responsible for s conduct in the human brotherhood. But democracy in ligion is a curse where it has encouraged the notion at man is his own god, that he is responsible only himself and not to the Lord of all life, the King of ory!

Strangely enough, men learned the kingly nature of od through a Man who walked with the humble and not th the proud—he appeared in flesh to show men the ture of the Creator and Judge of the world. He is not dictator, for he does not force men. He is not a esident, for he is not chosen by the mob. Christ the rd is King of the universe, though his crown is a own of thorns.

Unlike earthly rulers, men can refuse to acknowledge s kingship. That is a part of the freedom granted to en by their Creator. Men do deny him daily by their ide and selfishness, their frivolousness and compla-ncy, their hatred and fear, their lust and greed. The st springs of loyalty to God as the divine Ruler of e are largely in the church. But even here it is difficult penetrate through the crust of conformity with the cular code of society. Even when churchmen stir them-lves to awareness of the injustices and inequities in e social order—both local and world wide—they em unable to muster the will and the power to make Christian witness that will set right the unwholesome ractices by which we are accustomed to live. These e denials of the kingship of the One we profess is our rd.

One of the big questions of our time is how to achieve orld order. Within the church itself there are varying ews as to how to solve the problem. There are the pacifist and the non-pacifist views of the Christian's responsibility in a world society in which war is a brute fact. These conflicting views will have to be resolved, somehow, before the Christian forces of the world can unite in an impact that will guide nations to understanding without war. All men are involved in our war-ridden society. There is no escape for anyone from the fact of war and his involvement in it. The only choice before us is to face it and deal with it as a cruel fact, acting in accordance with our understanding of the will of our King.

Nationalism is another great problem of our time. The narrow nationalistic spirit perpetuates strife because it is uncritical of itself. It refuses to acknowledge the value of the culture in another state. It sees the self-interest involved in other nations' affairs but ignores its own. It fails to appreciate the problems other peoples have. It rejects any idea of a community of nations founded upon mutual co-operation in all social affairs. It makes these errors when it fails to acknowledge the universal kingship of God in Christ.

Our secularistic view of life is another great issue of our time. While we denounce the openly declared materialism of the Communist way, we fail to see how it dominates our own way of life. If the church is to make an impact upon the materialist views and practices of our time it must seek to conform to His will and sovereignty.

God's rule, through Christ our Lord, is true. The test of our faith is our obedience to that truth. Until churchmen can unite in such faith, their impact upon the world's current problems will be small indeed.

The Word made flesh has appeared to show us how the world is ruled and judged. It is the Christian hope that gives the most profound meaning to this life. The idea that Christ will soon become Judge over the whole world gives meaning to the church's eschatological proclamation: the belief that the Christian hope begins *here* but is fulfllled in the *life to come.*

The church today must preach the kingship of Christ. It must show why the Man of Sorrows wears a crown of thorns. It must, by acknowledging his rule of all human life, change those thorns to stars. Christ's rule in human society must be our confession in order that through him we may have *redemption, the forgiveness of sins.*—**N.S.C.**

theology

Our Outworn Theological Language

By VIRGIL A. KRAFT

We must reject many terms currently used in the church's ritual and prayers because they are associated with un-Christian notions, contends the chaplain and director of Methodist Studies at the University of Chicago. In the first of two articles he deals with *atonement* and *divine judgment*.

MOST of us, as Christians, are interested in the supremacy of the benevolent virtues. Yet, strangely enough, we must maintain this interest in defiance of much Christian theology. For example, as Methodists we are presented antibenevolent theology every time we observe the Sacrament of the Lord's Supper. Such phrases as "Judge of all men," "hast promised forgiveness of sins," "have mercy upon us," "He is the propitiation for our sins," "a full, perfect, and sufficient sacrifice," "through faith in his blood." All these, without a radical reinterpretation, rest on pagan portraits of God, certainly not on the dominant portrait given to us by Jesus Christ.

In behalf of the doctrine of Absolute Benevolence, it is proposed that we rethink our theology, particularly with reference to such ancient religious ideas and terms as *the atonement, divine judgment, the wrath of God,* and *divine forgiveness.*

The Atonement

Two kinds of Christian people include the atonement in their theology today: those who continue to accept the ancient and literal meaning of the term, and those who, even though they have abandoned the old meaning for a more enlightened doctrine, nevertheless, for sentimental reasons continue to use the old term.

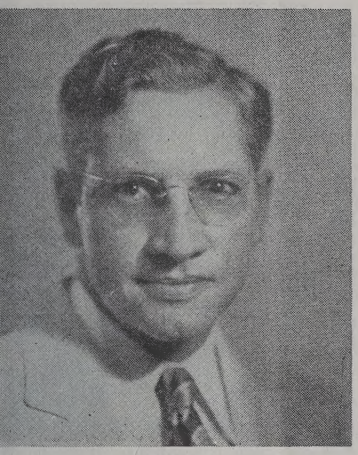
The atonement, either as a doctrine or as a term, serves only to distort the Christian picture of God—except for the enlightened technical theologians, but like whom, unfortunately it is certain, most people cannot hope to become. Before discussing the doctrine let us consider the use of the term.

If religion is to influence the masses, it must be taken to them in their own language. Like it or not, redefinitions of words do not start from the desks of experts. Dictionaries are not determined by the scholarly decisions of etymological scientists, but by the sheer whimsy of popular usage. The meaning of a word cannot be arbitrarily controlled. Meanings evolve in society amid the interplay of numerous unknown, and therefore unpredictable, factors.

A word like *atonement* literally—according to the latest dictionary (and dictionaries are what literate people live by)—carries the same meaning which it carried in the days of Moses. It would seem wise, therefore, to eliminate entirely the word *atonement* from the Christian vocabulary, for its traditional dictionary meaning is the essence of a non-Christian doctrine.

"The entire subject of expiation and atonement is inextricably involved with that of sin, and with propitiation of the Divine being or beings angered by such sin . . ." (*Encyclopedia of Religion and Ethics*). Literally, atonement means appeasement. And, strangely enough, even though people generally experience a deep feeling of rebellion at the primitive idea of justice involved in one innocent man suffering the penalty of another man's sin, still many sincere Christian people cling to the ancient, pagan doctrine of atonement. The crucifixion, for them, literally was an act of appeasement, a ransom, a propitiation—an atonement—and which must naturally require an obnoxious theology. The person who believes that the crucifixion was literally an atonement would have to see God abdicating his role as father and becoming either a mosaic judge requiring "an eye for an eye and a tooth for a tooth," or an ignoble deity subject to vexation and vengeance. Such theology, however, is a distortion of the Christian vision of God.

Ever since the crucifixion, thoughtful Christians have been bothered by the question. Why did Christ die? According to Peter, the first Christian preacher, Christ died simply to fulfil prophecy. Matthew believed that Jesus accepted his death as a covenant-sacrifice necessary to seal the relationship between his followers and God (Matt. 26:38). (This is also the basic concept in the Epistle to the Hebrews.) According to Mark, Jesus considered himself a ransom paid by God to Satan (Mark 10:45), paralleling the legalism of the Old Testament, which required the liberation



Kraft

f slaves or prisoners of war on the ayment of a specified sum of money. n the legalistic Roman World, this ecame the popular doctrine explain- ng why Jesus died, although Paul's octrine of "bloody expiation," like nat that portrayed in II Samuel 24 nd Isaiah 53 (*with his stripes we re healed*), also has had a wide ap- eal.

However, as men reflected on their wn moral experience, and as they ained a clearer insight into the real eaning and message of Jesus, the otion of atonement as satisfying me mysterious necessity in God ap- eared increasingly unsatisfactory.

About 500 years after Abelard, ho began the modern trend away om the "satisfaction" theory, the aring mind of Faustus Socinus in oland inspired his followers, the ocinians, to openly attack the entire nception of substitutionary punish- ent. The Socinians saw in the idea f atonement the danger of ethical rrelessness and personal irresponsi- ility. Besides, they preferred a more ealistic explanation for the cruci- xion. They interpreted Christ's death s the supreme declaration of God's ve. Today most liberal theologians ok upon the crucifixion as the in- vitable consequence of submissive oodness and not as a mysterious rite.

If, for most of us, the word *atone- ent* does not mean "atonement" in s etymological and popularly ac- epted sense, why not dispense with ? A liberal Lutheran many years go plead for a clearer theological ocabulary, declaring, "We will not quarrel about names, it is the thing we want!" Exactly so! In all of our religious discussion and observances, *it is the thing we want.*

Did not Christ himself warn that whenever new wine is put into an old wineskin, the wineskin will burst? Too many theologians, simply to save an ancient wineskin, and which they think will also save their enlightened theological doctrines, have stretched this outworn term with such a new and different theological concoction that the term is bursting and much good theology is being lost. It would be far safer and much more effective in recovering Christ's vision of God to discard the term and say what most of us really mean regarding the crucifixion of Christ, namely, demonstration of divine love, or God in Christ reconciling the world to himself, not the world reconciling God, the latter implying that God is a God of wrath and, like pagan deities, needs to be appeased by some sacrifice.

Divine Judgment

"War," we say, carelessly, "is the judgment of God on the nations." The commonly accepted meaning of divine judgment not only is in direct conflict with the normal human need for unsolicited and undeserved love (grace), but also it is in conflict with the Christian portrait of a loving divinity. *Moral judgment* is what most people mean by the phrase *divine judgment;* and *moral judgment,* being less a direct personal judgment, is the truer, more acceptable doctrine.

It is unfortunate that religious leaders have not been careful to distinguish between the *moral order* of God (which is apart from God) and the direct *moral acts* of God, which as will be explained later are limited to remedial and creative efforts. There is a difference between *permissive penalties* and *inflicted penalties.* The God who would provide "permissive penalties" (penalties administered impersonally by a created "system") could not be the same kind of God who personally would inflict penalties.

The latter either would have to be so completely imminent and involved throughout all of life's processes that he would become lost amid a hylozoism or mechanism in order to be a fair and universally perfect administrator of these penalties, or he would be only partially involved, in which case his penal system would not be universal and hence independable.

It is a greater, more personal God who can create an indefectible moral order and then work within it as the creative agent, *and only as a creative agent,* just as a man builds a factory and then not only works properly and constructively in it himself but encourages others to do the same. These others would be companion-creators, the difference between them and the "employer-builder" being only that of degree and priority in time, as the difference between father and son.

The most important parable in the New Testament is the parable of the prodigal son, more properly indicated as the parable of the prodigal son's father. This father did not punish his wayward son. The son wandered away into his own folly and pain. His punishment was only permissive.

Actually, the term *divine judgment* is the accurate description of the moral process here, for it is a *divinely* created process; but the implied doctrine, the doctrine generally accepted as the true meaning of the term, portrays God as being the immediate judge, jailer, and "Lord High Executioner," which he is not, since he provides immediately only the love-power, the redemptive quality, the creative lift of the universe.

If this creativity of God is blocked, within a person or within a society, there may be pain, but pain is a phenomenon of God's created order and not a personal infliction on the part of God. Pain is a provisional warning that God, as the creative process of life, has been hindered; and until the blockage has been removed, God must either wait, like the father of the prodigal son or, like the good shepherd, move in compensatory, unblocked directions.

God is only the Christlike suffering-servant of life. . . . *I did not come to judge the world but to save the world,* said Jesus, the Son of God (John 12:47.). Therefore, the term, *divine judgment,* should be discarded in favor of the term, *moral judgment,* since the former is the cause of a serious theological distortion.

Creation and the Cross

By WAYNE McLAIN

The atonement, made necessary by man's defiance of the law of love, is God's act to save fallen man. Wayne McLain, a Methodist minister, teaches in the Department of Religion, American University, Washington, D. C.

ONE reason why many church members fail to appreciate the necessity of Jesus' atonement on Calvary's Cross for man's sin is that *creation* and *redemption* are not clearly distinguished and understood.

In creation God was acting in a "void," in a situation without limits, without determinations, without concrete realities, without "commitments" except those dictated by his nature, which is love. He could call into existence a universe through his great faith, the divine capacity to actualize the ideal. No suffering, no cross, was necessary because he was creating out of nothing. He could therefore create man the way he wanted him to be.

In redemption, however, the situation was and is different. Here God is faced with a given set of circumstances, systems of causality, events, realities—the products of his and others decisions. Here what he does is conditioned by the total human situation. Here he is not faced with making but with making over again. He is not faced with creating and sending a new cargo; he is faced with a salvaging operation! Here he seeks to *save that which was lost.*

Sentimental interpretations of divine love in much modern theology have failed to understand this decisive difference between God as Creator and God as Savior of fallen human life. Consequently, the matchless, glorious, unspeakable deed which Jesus of Nazareth wrought for all humanity has gone unrecognized and unappreciated. Jesus had to suffer and die because he came to save *sinners.* Those sinners are of such a nature and part and parcel of such a system of causality—physical and spiritual—that they could be saved in no other way.

Modern man has reacted sometimes with disgust to theories of the atonement in which God is pictured as a wrathful deity who must be assuaged by the supreme human sacrifice, just as a man whose car having been wrecked by the carelessness of another driver might have his wrath assuaged by payment of an amount of money equal to the loss of value incurred by the wreck. This view really represents the atonement as a reconciliation of God to man, instead of a reconciliation of men to God. But this kind of thinking misunderstands God's nature and also the nature of the human predicament. God is a God of infinite love. He needs no propitiation, no satisfaction for his wrath, for he is not wrathful.He *is* love. He pours out the sunshine of his love both on the just and the unjust. Jesus commands men to be merciful in order that they may be the sons of the Father whose nature is to show mercy.

The same Jesus, however, who so greatly emphasized God's love set his face steadfastly to go to Jerusalem, where he gave his life "a ransom for many." Why could not God simply have forgiven men of their sins, forgotten the past, and remembered their sins no more? Why this costly sacrifice of humanity's noblest flower? Why could God not simply wipe the slate of human life clean and start over again? The answer is that he is faced with saving *these lost men.* He could create new beings perfect; but to save the fallen, redemption, not creation, is called for. In redemption a new creature in Christ Jesus comes into existence but this new creature is continuous with the former lost selfhood. A sinner is saved; that which was lost is found. Just because redemptive forgiveness requires action which preserves individuality yet effects a new creature, the cross was necessary.

That point of view which reduce the cross simply to a great illustra tion of the love way of life, and whic sees no reason why God could no simply forgive and forget withou Jesus' atonement, fails to recogniz that redemption *costs* God something the death of his only begotten Son. I cost God something because the sys tem of necessity, the "law," in whic man as both spiritual and physica being was created to live had to b fulfilled and transcended. On the cros divine love fulfilled the system o necessity in which human life move and has its being yet triumphed ove it in the very fulfilling of it.

Man is created to live a certain way To fail to live that way is to fail t live at all. Man is so constructed in both his spiritual and physical di mensions that the law of his life is love. Man is part and parcel of a uni versal structure of necessity, a syste of cause and effect, to which he must conform if he is to live at all. Just as birds cannot be birds and fly in a vacuum, so men cannot be men and act humanly apart from redemptive love.

Fish are part of a natural order of cause and effect. Fish are so constructed as a whole and particularly in their respiratory systems as to make living out of water a physical impossibility. If kept out of water very long, they die inevitably. Never do they escape this law of their existence, for the law of their existence is but the description of their necessary behavior, if they are to be fish at all, if they are to be at all.

Human beings are part of a natu-

l-spiritual order of cause and effect hich Paul terms the "law." Human ings are so constructed in spirit and ody, and in the unity of the two, as make living apart from the giving t of love and only love a physical-iritual impossibility. If kept out of ve for very long they wither and e. The wage, the inevitable conse-uence, of sin is death. Never do men cape the law of love for it is but a cessary implicate (in their relations ith one another and with God) of eir very nature itself.

Paul saw, however, that though e law of life is love men have a roneness to anti-love, a self-centered-ss which seeking to save its life uses its dissolution. Man has per-itted to enter the stream of human fe a malignant cancerous growth at threatens his very existence since e law of existence is love. Man is erefore in a terrible predicament: ove and love alone is the law of his fe; but man has within him a spirit f sin which inevitably commits him the unloving, inwardly and out-ardly.

How was man to be saved, given is predicament? Could God not mply have abrogated the law and re-eemed man? No. The law could not e abrogated without abrogating man imself, for the law, the structure of ausality in which human life moves, really but the *description* of the ay man is made to live. To be, he ust be this way. The law of life or man is indissolubly connected ith the perpetuation of the existence f man just as the law of life for a sh is connected with the perpetua-on of the existence of the fish.

We see now why God could not mply forgive man. He could for-ive man and he has and always will e forgiving, but he could not *save* an out of his predicament without lfilling the necessities of the struc-re of cause and effect in which man made to move and have his being. e could love us but to love us *sav-gly* he had to take upon himself our n and death in order to give back is righteousness and eternal life. On e cross love fulfilled the law and evealed a divine freedom which *anscends* necessity in the very *ful-lling* of necessity.

By vicarious identification of him-self with all humanity, Jesus suffered for our sins in our place. We stand, therefore, no longer guilty before the law of life, for he bore our sins upon the cross. We stand no longer under sentence of death, for with his death, Death died. We do not need to die now because Jesus died in our stead. The law no longer has dominion over us because we are freed from the structure of sin and death by Jesus' death for us. He was our substitute. He ransomed us by the giving of his own precious blood. Through the death of his spirit our spirits are made alive. Through the breaking of his body and the shedding of his blood, we are given indestructible eternal spiritual bodies. By his stripes we are healed. No wonder the angels in heaven worship at the feet of Jesus!

The story of the cross is, therefore, good news to man whose existence depends upon conformity to the law of love yet who is bound to an unloving spirit. It is good news to man who recognizes the nature of his real situation, forsaking the dreams and delusions of his culture which are designed to obscure his real predicament. The cross meets man where he really is. The very fact that in much of contemporary preaching the cross has been reduced to the supreme example of the love way of life, though it is that, is a revelation of how deeply our thought and life is enmeshed in the main currents of our culture.

If there is to be a real revival of Christian faith in our time, men's minds and hearts must be centered gratefully on the cross of Jesus. Every truly great revival in the history of the Christian Church has found its center here, for the preaching of the cross is to them that are saved and being saved the power of God and the wisdom of God.

In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

Church Words; How They Grew

DUNCE

John Scotus startled the ecclesiastic world in early life. He staged a violent attack upon the teachings of St. Thomas Aquinas, and by the year 1300 had an international following.

Five centuries earlier, another John Scotus had made quite a name for himself. So adherents of the latter John began to call him "the Dunsman" because he came from the village of Duns, in Berwickshire, Scotland.

After his death in 1308, books by the Dunsman came into wide use as university texts. After two centuries, however, they were denounced by leaders of the Renaissance. Followers of the Dunsman, themselves known as "dunsmen," opposed the new learning. As a result, it became customary to call any hair-splitting thinker a "dunsman."

Later the term of ridicule was modified to *dunce*. It acquired the modern meaning of "blockhead" long after the theological arguments of the dunsmen were forgotten.*

—Webb B. Garrison

* By permission of the author, pastors may use the above material in sermons and church bulletins.

homiletics

Jonah, Come Back

A Sermon by ROY LAWSON TAWES

All men—even those who know Him not—are children of one Father. It is in this context that modern Jonahs are called by God to proclaim the Good News, says the pastor of Avenue Methodist Church, Milford, Del.

WHY laugh at Jonah? He is no pulpit clown performing for entertainment's sake. He is a stubborn prophet resisting the call of the Almighty. It is not a joking matter that God has to rid his chosen servant of fixed prejudice against people. A whole city's population waits to receive the message of repentance. Why spend precious time in making light of the big fish story and mocking the blistering gourd? We cannot afford to miss the major emphasis of this book: *All men of earth belong to the God of heaven!*

Wrote George Adam Smith: "The truth which we find in the book of Jonah is as full a revelation of God's will as prophecy anywhere achieves. That God has granted to the Gentiles also repentance unto life is nowhere in the Old Testament so vividly illustrated." It is not the will of God that any of his creation should perish. It is the holy will that mankind should experience a mighty love unto salvation. This book is realistic in its treatment of the divine and human nature; the divine and human relationship.

On Running Away From God

The high calling of Jonah found him in low spirits. He was not on speaking terms with the Ninevites. He thought them beneath him. In refusing to go and preach to them he revealed himself in the depths. Jonah had restricted boundaries for God too. If God had to be shared with the Ninevites, then one man was bound at once for Tarshish. So Jonah purchased his one-way ticket, and headed in the opposite direction. He attempted to flee God, and became a weather-beaten edition of the escapist.

Jonah received his call to go east. He intended going as far west as he could. He would not preach to those whom he hated. Why pick on him, and assign so impossible a task? He had just this much to say about it, and he said it. An emphatic "No!" Did God hear that? Yes, God heard. Jonah was allowed to refuse; to express his rebellion; to map his own course. Still God loved both Jonah and the Ninevites, and still he planned to bring them together.

It did not take Jonah long to learn that east and west were not far enough apart to serve his selfish purpose. He could not isolate his personal responsibility for the gospel. His unbrotherly feelings toward the Ninevites turned against him. He heard an inner voice calling: "Jonah, come back!" And through the acknowledgment of God, the petitioning of prayer, the renewal of vows, Jonah asked for another chance. God gave it to him. The text of this sermon reads: *And the word of the Lord came unto Jonah the second time.* Jonah had miserably failed in not wanting God to use him in saving Nineveh.

God needs to speak through a saved man.

Nineveh needs the certainty of God and the conviction of sin.

The church needs to love a lost world and seek to find it.

The Call to Preach

Jonah, come back to your high calling. See to it that Nineveh does not go without a preacher. Brotherhood in your heart will inspire your speech, and consecrate your ministry. Brotherhood in your heart will lift you above intolerance, and take you beyond nationalism. Brotherhood in your heart will fire your passion for the souls of men wherever they are.

I am fully persuaded as to the ca to preach. Preachers do not com ready made, nor do seminaries auto matically turn them out. It is of in estimable value to have a fine back ground and the preparation of th schools. It is also essential to be sur that one is called to preach. If th man in the pulpit would be mor content elsewhere, he ought not to sta where he is. No congregation shoul ever hear him lament that he coul make more money in another field My own ministry has meant the tota investment of self, overcoming handi caps, disciplining the mind, learnin the holy will, and coming into an in creased love for mankind. It ha meant the repeated confessions of un worthiness, the regrets of wasted op portunities, the constant practice o forgiveness, the hard wrestlings of th spirit, the tears and hurts of loneli ness. Even so, thanks be unto God, fo all my churches from circuit to cit and to town again. I have been priv ileged closest association with the bes people on earth in the Church o Christ, and appointed spokesman fo the King of kings.

Frederick F. Shannon has an un usual sermon entitled "My Minister." The preacher sits where his people si and expresses their expectation o him. These lines are gold nuggets o inspiration: "I want my minister t have a Captain aboard his ship of lif so that he himself is a kind of creative presence. I want my minister to b up with the times because he is in with the eternities. I want my minis ter to be authentic with an all-world

ospel, alive with the truth." The task f the pulpit is difficult, and promises o be nothing less. But the preacher is econd to none in his role in history; is spiritual interpretation of the mes; his confident hope for tomorow. *For whosoever shall call upon he name of the Lord shall be saved. ow then shall they call on him in hom they have not believed? and ow shall they believe in him of whom hey have not heard? And how shall hey hear without a preacher? And ow shall they preach, except they be ent?*

The Book of Jonah stresses these ssentials in the preparation of a reacher: wholehearted obedience to he call of God, willingness to share he burden of global guilt, realization hat man is dependent on God for salation, and a desire to see men saved rom their sins. Professionalism, inifference to human sin, methods that ncourage self-sufficiency, new memers without the new life, all hinder n effective witnessing.

There is forceful application in the tory told of a young minister who isited Emerson. The latter was very ll. The young minister used a wide ange of conversational topics, but ever got around to saying anything bout God and the soul. Said Emerson gently: "Young man, if you don't now your business, you'd better go back home."

Preaching the Word

Jonah, come back to your preaching. The sermon which exacts repentance is not outdated. We will have o keep some of the old-fashioned hings. The hunger of the soul for God is old-fashioned. Goodness is ageless. Servant of God, you are meant o be a shining light on the road home. You are a good shepherd to ead life in green pastures. You have a song to set going inside. Show the congregation the plain way of righteousness, feed it with the Living Bread, and sing together a new song into the Lord.

There are definite trends in Protestantism away from the importance of preaching. We had better watch these trends lest the sermon be sidetracked. Protestantism cannot live without the preaching of strong, sound doctrine. This is not to discount the worth of liturgy and architecture, but they are not substitutes for the good news of the gospel. It is a matter of record that, when revival fires have swept across the life of a people, the pulpits were aflame. God used preachers whose voices gave no uncertain sound.

Joseph Parker advised that more sermons be preached to broken hearts. That means a pulpit sensitive to sin, and sure of the divine pardon. It is sometimes argued that the pulpit needs a new vocabulary. Well, we have called sin by every other name. Still the same old word works sorrow and tragedy in the lives of the world.

When the word of the Lord came to Jonah the second time, the call to preach was repeated. *Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.* Jonah was to be divinely inspired, divinely led, divinely used in his special mission to a lost city. The old story goes that Nineveh received the message. Salvation came to the people. King and subjects were together in a grand awareness of God and sin. The sermon took in everybody.

The jesting definition of faith is worn thin by now: "Faith is believing what you know ain't so." Marcus Dods insisted that faith is believing that the things of the Bible are so. The congregation has enough doubts of its own; the preacher should build up faith. There is real need for preaching seriously to a careless age. We must point out the hills of living for life gone flat. The hills of Our Helper have not been removed.

Where there is abounding faith, there is bound to be fruitful testimony. There is an inner urge to tell what we know. That is not pious egotism. That is sanctified sharing. There is no experience of God for everybody until first God is experienced by somebody.

During World War I an old man requested that he might see the prime minister of England. "Why do you want to see him?" he was asked. "I would confer with him about God," replied the old man. Came the answer: "The prime minister is too busy a man to discuss such a subject." Oh, let our hurried days and crowded schedules not shut out time for God! Oh, let us pray that the leaders of nations will be turned to consider God in the making of world peace!

Jonah was called to preach divine judgment, and to offer opportunity for human repentance. I have heard messages of judgment that did not afford men the chance to repent. Such preaching is as fatal as the easy utterances of those who give mankind every chance to get by. The chief trouble with much modern preaching is that we do not leave results to God. His calendar and plans do not always fit our dates and notions. Jonah said what God wanted him to say, but Jonah did not agree with God. He wanted the Ninevites wiped off the globe. *Poor Jonah was grieved over the prospects of revival.*

In preaching the Word we preach the Savior. His call brought Jonah to a high moment of revelation in the character of God. But not at any time has God been so wondrously revealed as in his Son. Albert Edward Day marks two perils of the pulpit: (1) Jesus not being in our sermons; (2) Jesus not presented in his thrilling, vitalizing reality. I heard Bishop Paul Kern proclaim Jesus as "the one inescapable 'must' of history." Just what does God say in Jesus Christ? There is starlight over Bethlehem's manger, a gleam from Calvary's cross, the burst of dawn in the garden of an empty tomb. Preacher, flood the whole darkened world with this Light! Shine this Truth into the meaning of human existence!

And so the Word hath breath, and wrought
With human hands the creed of creeds . . .[1]

H. G. Wells concluded: "There is no creed, no way of living left in the world at all, that really meets the needs of the time." The pulpit of revival knows that is not true to facts. Jesus Christ is fully adequate to the hour. He is the Word of God, the Creed of the Christian, the Message of the Church, and the Redeemer of the race.

Embracing the World

Jonah, come back to the love of God for the lostness of the world. Pity the poor Ninevites instead of yourself. Change your attitude toward

[1] From Alfred Lord Tennyson's "In Memoriam."

the foreigner. Behold man in his eternal worth. Show compassion on the multitudes gone wrong. Match your heart to the size of the world.

In Shaw's *Saint Joan* an English chaplain addresses the commanding officer: "The maid does not tell the truth. The voices she hears are not the voices of God and His angels. Are they not in French? God speaks English." Soon after Pearl Harbor I heard a preacher speak at a service club dinner. The substance of his entire address was: "Exterminate the Japs. We are the people to do it." The applause was thunderous. Who applauded? Good people who thought themselves so superior to others. The idea of a master race was not wholly on the other side.

John Masefield offers testimony on conversion:

I knew that I had done with sin.
I knew that Christ had given me birth
To brother all the souls on earth . . .[2]

Is that the brotherhood in our hearts? Is that the universality in our preaching?

Remember. It is the world redeemed in Christ, or the world lost without him. It is not too late now for modern Jonahs to localize the gospel. It is too late now for selfish churchmen to voice unbelief in foreign missions. It is not enough to feed and clothe the world, revive trade, and express mere sentiments of friendship. *There must be the spiritual conquest of mankind.*

Charles Albert Tindley, ablest of Negro preachers, imagined himself in conversation with a mother hen. He asked her how she could tell her colored children apart. The mother hen responded: "I reckon, Mr. Tindley, what you see are the feathers." The world is fussing over feathers. Jesus did not see them. He saw men as the children of God. Tindley was thinking after his Lord. *O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings . . .*

Strange, isn't it? The rejected Christ and the compelled Cross are the Person and Sign for conquering the world. Jonah, come back!

[2] From "The Everlasting Mercy" in *Poems* (Macmillan Co., 1929).

Thumbnail Hints

How does one's personal appearance in the pulpit affect parishioners in th pews? What is the right length for a sermon? Such questions are considere here by the pastor of First Methodist Church, Oakland, Calif.

THE GOSPELS lay down the conditions for man's existence. Through their truths and by God's grace as revealed in Jesus Christ we know our best saving experiences. The deepest need of any congregation any Sunday is to see the implications and meaning for them of Jesus' life and teachings. To do this, preachers need to be constantly self-critical. Here are a few helps.

Titles. Sermon titles should be short and limited to one idea, but not too cryptic to mislead the prospective listener or fail to capture his imagination. Sensationalism has no place in the Protestant worship service, and the title of a sermon should fit the theme and not be so farfetched that a congregation is tricked into hearing something far removed from what has been promised, or what it expects.

Personal Appearance. Clothes may or may not "make the man," but the personal appearance of the minister can make or mar his sermon. Ministers should always appear in their pulpits and in other public places, neatly and cleanly dressed, with accessories (such as showy handkerchiefs, pens, pencils, glass cases, and notebooks) carefully stored out of sight. And that doesn't mean they are to be tucked away in a bulging pocket like a squirrel stuffs his cheeks with nuts! Humility and poise, joy and a sense of purpose, courage and concern are often best expressed by a man's carriage and bodily movements. Clothes and posture are usually telling outer symbols of an inner spiritual condition and therefore carry with them profound witness.

Pastor-Congregation Rapport. Did you ever notice that the person who refuses to look you in the eye also never really listens to you—and how do you know he is or isn't looking at you unless you look him square in the eye? The same principle applie to a congregation. Give them time t get settled, hymnbooks and program put away, the organist seated. The look directly *at* your congregatio not *through* them with an impersona air as though you are looking fo someone who *isn't* there, nor abov them with a superior mien. If th minister does this, he will know wha reaction is taking place, whether o not they are ready for him to begi speaking or, later, if they are follow ing his trend of thought. The bes time to capture this absolutely neces sary attention is in the first few sen tences of the sermon. A happy, co operative, appreciative, thinking con gregation is one which is *visited with* not *preached at,* and an intriguing opening statement will get and hol attention.

On Being in Good Voice. In mos congregations the members know their minister in greater or lesser de gree in his relaxed moments, and they know the tone of voice he uses in ordi nary conversations. Sunday morning is no time to change. They want t feel he is the same, day in and day out. Therefore, a sonorous, oratorical voice (emphasized with grandiose dramatic gestures foreign to the min ister's personality) only creates a sense of insincerity on the part of the minister, and his "flock" goes home feeling he is trying to be some thing he is not. Good diction, of course, is essential, but the minister should make his congregation feel that he respects their intelligence and that he is not too patiently trying to ex plain some simple details to a group of five-year-olds.

Be Certain of Facts. Every congre gation is made up of a crosssection of humanity, including many special ists in different lines. Because of this fact it behooves a minister to be cer-

on Preaching

By GEORGE A. WARMER, Jr.

n of his facts when speaking in spe-alized terms. If there are laymen in membership who belong in those eas, it is a satisfying experience for em to be consulted by their minister fore he delivers his sermon on the bject. Speaking with documented thority, giving the source of in-rmation, will help him avoid pit-lls.

The Power of Truth. It is also wise speak with a certain kind of de-hment. The truth, as exemplified by sus' way of life, is the deepest need any congregation any time, and ery sermon must in some way dem-strate the saving power of God rough Christ. It is the minister's ty to bring Christ into the lives of s people, and to let them know he es and trys to understand both sides any given situation as he interprets in the light of the Scriptures. Use ncepts and language simple enough r home-town consumption which e average person can modify and ply to his own experience.

Length of Sermon. "A long sermon one that seems long." Therefore, e guiding principle is that a ser-on should be long enough to cover e subject. Generally speaking, how-er, twenty-five minutes seem to be e attention span of most congre-tions. It is tiring for the average rson, with the average minister he ars every Sunday, to focus attention a single subject longer than that. ne minister's sincerity of purpose; s confidence and enthusiasm; his ysical relaxation and balance; the pth and richness of his voice (which ould be heard without strain on the rt of the congregation); the tempo d flexibility of tone; his lack of rvous mannerisms; his use of sup-emental synonyms; the way he ig-res disturbances in the sanctuary; d the fact that he never uses val-ble time apologizing for lack of eparation, slips of speech, mispro-nciation of badly phrased sen-nces, all tend to lift his congrega-on above the "time" element. Even a long sermon can seem far too short in such cases. Better stop while it seems short!

Illustrations. Illustrations are windows to let in the light. It is of utmost importance that an illustration be used to light up a specific point, and that it does this and not something else. Illustrations which elevate hearts to God are the ideal ones, and they must be chosen with care against arousing antagonisms which would better remain dormant. To do this, a thorough knowledge of the people, their work and attitudes, must be had by the effective minister.

Memorizing Elevates the Weight of Tradition. Regardless of the type of sermon, it is usually good practice to use a text of Scripture in it. Not only does this aid in giving the sermon a stamp of authority, but it also fosters a "Scripture-consciousness" in the audience. Unless the text is unusually long, it aids greatly in its presentation if it can be well and accurately quoted from memory. This also applies to illustrations, passages from books, other than the Bible and poetry. On the other hand, the danger of "knowing too well" what is to be said might give the impression that the speaker is making a rapid reading of stock quotations.

"Hot Issues." Controversial topics are usually best handled in a series of sermons or discussions where the listener can also participate. The minister's approach to a given subject producing tension should be deliberate, comprehensive, and present all sides for the Christian to evaluate. With such preparation in a number of sermons, the Christian minister is ready to deliver his own opinion as he interprets the Christian position, and the congregation is ready to receive it.

Conclusion. Should any of these help, it will be for one purpose: that we might better lead our people to a finer commitment to God's will. Only sermons which preach for a Christian verdict are worth delivering in our kind of world.

A Minister's Quest

Almighty God, to whom I have dedicated my life, accept the devotion of my heart. To thee I make this simple prayer: may my hands ever be hands through which Christ works in the world—helping, healing, lifting; may my mind be a mind through which Christ loves and understands; and my life a voice through which he speaks to men and women, to boys and girls, of larger life.

Show me here in the quietness anything in my heart or in my life which might hinder thine indwelling Spirit. Grant me the courage to face myself honestly and the wisdom to understand my own motives. Take the reins of my life, that as I lead I may be led by thee, for the Master's sake. Amen.

—Helen L. Toner

slants on the secular

EBONY, the Negro picture magazine, presented to its readers in the March issue a report on fourteen Negro ministers with "sex appeal." They combine "old time religion with personal important charm." The sight of a preacher who is described as one of "the handsomest black men in America" causes men "to shout and women to swoon." In fact he is so physically attractive that "women followers call him 'Mr. Jesus.'" It might be added that the first wife of this same minister, pastor of one of the largest Negro churches in America, was a "lovely and talented actress." Later they were divorced and his second wife was a pretty concert pianist. The modern Negro minister "is a far cry from the hidebound, bluenose of yesterday. He nonchalantly smokes a pipe or cigarette, can hold a cocktail glass as gracefully as an insurance executive."

Among these men is one who "gestures with $2.00 handkerchiefs, another who drives two Cadillacs and sports a diamond ring on the left hand and a tie stud with 30 stones." The "jitterbug minister" claims the finest wardrobe of tailored suits, "the last word in tailoring."

Perhaps this magazine thought that such a story would help to promote religion, but nothing has appeared which gives a more perverted view of the essential qualities for ministerial success. It means that the ministers described have either been maligned or have been pulled to a new low by this crude, coarse age.

Sir Richard Livingstone has pointed out that sex is a symptom of the absence or decay of clear convictions. "Show me an age when it has an excessive place in contemporary literature and life and I will show you an age which has no clear philosophy of life."

AMONG the hidden costs which the average citizen must pay is $40.65 (per capita annually) for the amounts embezzled by employees. This is added to the costs charged for various sorts of protection which in time reach to each one of us. Losses from employees' stealing runs $2,500,000,000. Only one-fifth of the amount is traced. Last year (*Changing Times*, March) there were six hundred cases in banks alone.

Why do people steal? This question is continually studied by sociologists. Their answers are interesting but not conclusive. Since to many modern sociologists morality is a relative term, an explanation beyond that is sought. But inevitably character does come in. Playing the horses, living beyond one's means, immoral practices of various sorts cannot be charged off as insignificant. Even a secular magazine such as *Changing Times*, which reports the prevalency of embezzling, concludes that the religion of the Golden Rule might be considered the real panacea. At any rate, any study of the hidden costs for crime and its allies in America will show that the cost for low morality comes high.

GOOD truck drivers, according to a research made by the Lumbermen's Mutual Casualty Company, start in the play pen. (See *Changing Times*, April.) The accident-free driver had "a happy childhood, developed into a well-adjusted adult, married happily and was considerate of others, even-tempered and quick to adjust to new situations." A small group of drivers, about 16 per cent, account for most of the accidents. The accident prone driver started out as an unhappy child, lived in a home atmosphere of strife and contention. He grew up to have an unhappy marriage, had few friends, and frequently was moody and depressed. This study strongly intimates that there must be some connection between Christian nurture and road safety. At any rate, the way to Christian maturity is the way to success in almost any honorable vocation.

COMICS at their best, since their principal audience is children, will portray imaginative characters and incidents. While doing this, they also are able to drive home some lasting moral lessons. This was done during October by King Aroo and h friends. They found an ibex, born a animal, as you know, to live in hig places, but who through some caus had been mixed with the moles an thus lost his capacity for high place Afflicted with acrophobia he could n even yodel as a soprano or tenor bu always did it on the low notes. H whole life was a series of contradi tions since in his early life he ha not developed that part of his natur which loved the high and lofty. Th best things—the high ones—must b discovered in childhood. Neglect o music education, art appreciation, an the whole area of values results i people who were built for lofty place getting bewildered when they a lifted upward.

Aerophobia is the dreadful malad of this era. People no longer ca stand the hills from whence comet moral and spiritual help.

A LAW enacted in Kentucky severa years ago which requires a three-da waiting period before the issuance o a marriage license is under fire b the Kentucky County Court Associa tion (see Louisville *Times*, Octobe 11, 1951).

The law which aims at preventin hasty runaway and drunken mar riages, all of which lead to misery, i obnoxious to the clerks for this ver obvious and sordid reason: they los income from the failure to get th fees.

No stronger evidence of the secu larization of our society need be pre sented than the low attitude reflecte in many quarters toward marriage. T some in Hollywood and elsewher it is a necessary convenience and t the sellers of licenses a commercia enterprise. (There were once near well-known Greta Green some ur scrupulous ministers who joined th clerks in opposition to a model mar riage law for suspected financial rea sons.) Protestants, while refusing t accept the papal idea of marriage a a sacrament, must find some way o reinforcing its sacredness in a worl that is fast losing its reverence fo holy things.—***John O. Gross, execu tive secretary of the Division o Educational Institutions, Methodi Board of Education, Nashvill Tenn.***

The Crisis of Vocation

By CARL MICHALSON

One can do God's will in any honorable job provided he does not lose the tension between right and wrong. This article continues the series on "Faith for Personal Crisis."

THE SITUATIONS of vocation nd marriage are often crucial in sim- ar ways. Psychologists have deter- ined that of all the circumstances life, vocation and marriage are ost apt to produce mental break- own. The reason is obvious. These e life and death situations: in each, he gives his life away. Anything as cisive as life and death places a readful burden on one's freedom. In hich vocation shall I invest my life? o whom shall I pledge my life in arriage?

The ability to give one's life, how- ver, is utterly dependent upon the ealth or wholeness of one's life. If ne is broken and irresolute with nxiety, he cannot mobilize himself or a whole act such as both vocation nd marriage require, and the de- ands of his new relation will tragi- lly illustrate his inner instability. ither one will break with his voca- on and become an occupational va- rant, or he will break with himself neurosis. One will either break ith his partner—in divorce—or he ill break with himself.

There is another possibility, more ubtle and more dangerous. An un- able personality may look to the ructured life of a vocation or to the mpanionship of a marriage for the curity and stability his inner life quires. Psychologically, one who eks emotional security in depend- nce upon others introduces disease to his relationships resulting ulti- ately in ruptured relations. Theo- gically, one who seeks emotional curity in dependence upon anyone ut God is an idolator. Building his house upon sand, he can only antici- pate a fateful end.

Everyone lives in the vocational situation. Everyone is in the process of choosing a vocation, or of trying to remain successfully in a vocation, or of attempting to get along without a vocation whether for reasons of age, disability, or general condition of unemployment.

A variety of circumstances introduce crisis into the vocational life. There is what might be called *the clash of circumstances.* Deep-lying vocational impulses collide with artificially developed barriers in the vocational world. One has the ineradicable desire to work, yet widespread unemployment forces idleness upon him. One has a profound preference for a specific kind of work, yet the distasteful by-products accompanying this vocation suspend his decision. (One feels impelled to preach the gospel, but he has no taste for writing reports.) A young woman is excited by the prospect of a career, yet her sex urges motherhood upon her. One enjoys the performance of certain occupational tasks but not the corrosive competition between employees for status and for employment itself. The parental mind previsions the young son in one vocation while the young man's independent mind develops a conflicting vision.

One is also caught within what might be called a *clash of suitabilities.* A painful disproportion may be set up between one's vocational preference and one's need for a livelihood—as in the case of the artist. One might be determined to do a thing for which he may even realize he lacks ability. You may hear yourself saying, "I would rather be a second-rate preacher than a first-rate banker," yet if one turns out to be a second-rate preacher he faces constantly the psychologically gnawing fear of failure. Again, one may choose a vocation out of a legitimate interest, only to discover a paucity of possibility for self-realization—as in the technological, mechanistic, and impersonal circumstances of modern industrial life. *Death of a Salesman* by Arthur Miller (The Viking Press, 1949) has dramatized this theme.

Finally, there is the *clash of values.* How shall the employee side in the struggle between the employer's profit and the employee's welfare? Unionism poignantly precipitates this cleavage. Shall one enter a vocation with the motive of service to others or of achievement for oneself? One who has decided to become a doctor has only half his vocational struggle behind him: he has yet to decide whether he will serve where he is needed the most or where he will profit the most. Most vivid of all is a situation where the broader demands of one's job conflict with his private ideals. The laborer is forced into a "slow down," the statesman must declare war, the businessman must take rebates from the railroad. What scars the conscience of the private citizen is nonetheless the *sine qua non* of occupational survival.

There is a single theological insight developed in the Protestant reformers that is virtually omnicompetent in resolving this maze of predica-

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ments. It is formulated in the notion of the "calling" (*vocatio*), which has at base a religious connotation. In the days of the early church it seemed quite clear that though God had created the world and it was "good," it was presently under the power of evil and would remain so until our Lord's return, the *end* of the world. Hence, whatever one did in the world, such as his work, was simply "worldly." In the Middle Ages—the return of our Lord having been indefinitely delayed—it was concluded by the church that not everything one does in the world is worldly. Almost everything, but not everything. Almost everything one does in the world is worldly work. After all, since Adam we have worked as a penalty for sin. But there are nevertheless some "holy" callings, islands of sanctity in the ocean of sin, the specifically religious work done by the church—the monks, priests, and nuns—in the world.

In the Reformation, Luther uncovered a hitherto neglected text in Paul's First Corinthian letter. *Let every man abide in the same calling wherein he was called* (7:20). Could it be merely fortuitous that the apostle uses the same word with reference to our "worldly" work as he uses to specify our divine calling to salvation? If it is true that one is as divinely selected for his work as he is for his redemption, then there is no such distinction as between holy and worldly callings. All callings are of God; all work has a divine, a Christian significance.

When vocation is given this religious orientation, several consequences of significance accrue in resolving the crisis one suffers vocationally. First, *there is a democracy of the vocations.* The standard for determining vocational acceptability is no longer a worldly standard. Is it honorable in the sight of God? Such a principle in the Protestant world has been a great leveling force without at the same time reducing occupational incentive. Laborers and professionals are alike before God, no matter what the social register says about it. The color of the collar has no bearing on the calling. It were even better, then, to be a conscientious sanitation engineer than a half-hearted lawyer.

Second, *an inner meaning is allowed to transform the external circumstances of one's vocation.* The motives for work within us may continually overcome the more distasteful exterior motives. "There is no more obnoxious way to punish a man than to force him to perform acts which make no sense to him" (Simone de Beauvoir). The drudgery of "earning a living" can be transformed by the eight-hour-a-day opportunity of doing God's will in one's work. The monotony of mechanization can be transposed by the rhythm of a spiritual meaning. An eternal dimension can be added to the flatness of work-for-work's-sake. "Where is this getting me?" becomes "What wilt thou have me do?"

It is no longer news that John Wesley invented an explanation of the rise of capitalism—later used by Weber and Tawney. It was based on the Protestant principle of the "calling." Men who worked as before God were so industrious they earned more than anyone. They were so thrifty they saved more. What they saved they put back into their work where it could earn more, and the mounting earnings were reinvested. Finally they were engaged in the big business we now know as capitalism. The sequel is even better known: how wealth tempted men away from the Christian judgment while they continued to do business under the guise of Christian motivation. However that may be, one cannot wink at the social and economic difference between Protestant cultures, which are motivated by a sovereign God who cal with command, and Roman Cathol cultures which worship a God me on Mary's breast or dead on a cros with no power to command. A cor parison of the socio-economic facto in the histories of Holland and Mex co could not omit the religious orie tations of these two countries and sti account for the apparent contrast.

Third, *the worker is not left to bea the moral burden of his work alon* The tension between right and wron between the sacred and the secula in work is acute for the sensitive ma You cannot do God's will in an ev world without frustration and guil People who do not understand th fall into one of several errors. Son renounce the church and compromis with the world. But we must be in th world for *God's* sake. Others renounc the world and believe they are orga izing colonies of heaven on earth They promote "Christian economics, "religious" work, and communitie which, because isolated from the so ciety of the world, are believed to b insulated against the evil of the worl

But we are not only of the worl we are *in* the world, and nothing w do in the world can escape the tain of the world—as even the Medieva monastic communities discovered. A few determine to live within the worl with the expectation of overcomin its worldliness. Their most consisten and workable tactic is to avoid a work that profanes a purely Christia ethic. This class of workers is rare ly found in such vocational enter prises as politics or big business. Ar we not, however, *bound* to the worl by the divine calling? Shall one a low the inevitabilities of moral com promise to push him out of strategi offices in statecraft and industry, de livering economic and political lead ership totally into the hands of th unprincipled?

The theological correlate of th doctrine of the calling in the Protes tant reformers was their doctrine o justification by faith alone. Wor where you are. Change what yo can to make your work consisten with God's perfect will. Where yo cannot change it, do not escape fro it, but remain. "Sin bravely and be lieve firmly" (Luther) until you ca change it or until God changes it

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) seeking help in facing some problem. In this month's interview a pastor-counselor ministers to an adolescent who is disturbed because the vocation of his choice does not meet the approval of his parents. Evaluations by specialists follow the report.

Vocation

Introductory Remarks. At a re-ent MYF meeting we devoted a full unday evening to a discussion of vo-ational choices. Following the dis-ussion I passed out 3 by 5 index ards to the young people, asking that ey indicate their vocational inter-sts. When they were returned I dis-overed one which read as follows: Undecided. Maybe you could help e."

This card had been handed in by e president of the group, a young llow seventeen years old who is a nior in high school where he is ather popular and outstanding as an thlete. Dick is an only child, and as result seems to be "the apple of his other's eye." His parents are irregu-ar church attenders, and have few ther affiliations with the church be-ond their occasional attendance at e worship services. Dick and his ather are apparently very close; his ad is an outdoorsman. They are al-ays taking hunting or fishing trips gether. Both of Dick's parents are ollege graduates: she has a degree in nglish and he in Electrical Engi-eering. From all visible signs, Dick robably has been a "mother's boy," ut now, with the help of his dad's utdoor interests, is seeking to untie imself from her apron strings.

When I found Dick's card, I indi-ated to him that I would be glad to alk with him about his vocational hoice. He was willing (as the card howed in the first place) so we set a ate for the following Saturday morn-ng at 10 A.M. But Dick didn't show p until almost 10:20 that Saturday norning. Let's begin the recorded ortion of the interview here:

The Call

Pastor. Hi, Dick, come right in, I've been expecting you.

Dick. Hiya. I'm sorry I'm late. I told my mother that I had this appointment with you at ten, but she insisted that I finish putting up the storm windows. I've been at it for a week, but now I'm done with them. That's one job off my hands.

Pastor. I'm sorry you are late, Dick. It just means that we will have less time to talk together today. Well, how are things going with you?

Dick. Swell. I was able to take first place in that tri-district meet last Wednesday. That means I get a letter for sure now. That was the clincher as far as the letter is concerned. I needed 16 points more to get it, and the first place gave me 25 points. (Dick is an excellent shot-put.)

Pastor. That's grand, Dick, I'm sure glad to hear about your winning that letter. That will give you two letters now, won't it?

Dick. That's right. I got my first one in football last year. Next year I'm going to try and get one in baseball too. If I'm able to get a third letter, it will mean that I can get a blanket at graduation. And boy, I'd sure like that. Those blankets are really nice. Have you ever seen one; they're bright red with a big white "A" in the middle. Wow, are they ever nice!

Pastor. Yes, they are nice. Mr. Wilson showed me his one time. He got his way back when he went to L. I'll be plugging for you Dick; I sure hope that you'll be able to get one. They certainly do make a nice remembrance of your high school days. . . . Say, wasn't that some discussion we had last Sunday night at MYF? I guess the topic of vocations is an important one for our MYF members.

Dick. I guess it is. Boy, we sure got a big laugh when Joe said he wanted to be a ballet dancer. But I suppose he'd make a good one, he's that type. . . . I'm sure glad you asked me to come today to talk about my vocational choice. I've really been having a rough time deciding what to do.

Pastor. You feel that this having to make a vocational choice has been giving you a rough time.

Dick. That's it. One day I decide I'll be one thing, but then the next week I think I'd rather do something else. I guess I've covered three or four different fields trying to decide what I'd like to do the rest of my life. I'm getting so now that I don't give a darn—I'm just going to let nature take its course.

Pastor. You've been so confused and uncertain about this vocational choice that you've decided to let things come as they may. You are no longer going to worry about them. Is that it?

Dick. Well, yes and no. I haven't given up all hope, but sometimes my discouragement makes me want to forget the whole thing. In fact, sometimes I even consider forgetting any hopes or ideas of a profession and decide I should get a job as a ditch-digger. But I know my folks wouldn't appreciate that. They want me to go to college, and I do want to go, but again I can't decide or make up my mind what to take.

Pastor. Even though your folks want you to go to college and even though you yourself want to go, you often feel discouraged because you don't know what to take once you get there.

Dick. Yes, but my folks don't help me much either. If I suggest a certain course to take, they usually don't like it. I once thought I'd like to be a history teacher, but they said I'd be foolish to teach. They said it is not as easy as it looks. But I never said that it looked easy! Then, too, when I was taking physics, I often considered becoming a physicist, but they talked me out of that too. They said that there weren't enough openings for such men, and that in order to get into such a field one had to be top-

notch material. They told me that I wasn't good enough in math to become a top-notch physicist.

Pastor. In other words, it seems to you that your folks are squelching any of your ideas about a profession of your own choice.

Dick. Yes, all they want me to be is an electrical engineer. My dad could get me in with his company once I had my degree. But I don't want to be an electrical engineer; and above all, I don't want to be in the same company with dad. I'd rather do *anything but* electrical engineering and I'd be glad to work *anywhere except* in the same company as my dad!

Pastor. You feel that your folks are pushing you into something you don't want, that they are trying to make an electrical engineer out of you when you don't want to be one.

Dick. Right, and they dislike any other ideas that I suggest. Mother practically throws a fit at some of my suggestions. For instance, ever since I attended camp between my freshman and sophomore years I have wanted to be a minister. I was convinced at this camp that I should be a minister. I had an inner urging to be one. And this urge always seems to come back even when any of the ideas I have fail me. I think I'd rather be a minister than anything else, right now. The first time I told my folks about this my mother let out a howl and cried for an hour or so. When she calmed down she told me I was foolish to think of such things. She claims that it is a hard life, that I'd have a poor salary, that I'd be moving all the time, and a hundred and one other arguments against the ministry. She even went so far to say that I didn't have enough "brains" to be a minister. Dad never said a word that night, but I could tell by his silence that he didn't approve. I told both of them that I had considered the disadvantages of the ministry, but that I was convinced that I'd rather be a minister than anything else. We argued for a while, but finally mother went to her room. This made me feel bad; I hate to see my mother cry because of me.

Pastor. Your arguing with your mother made her cry, and you feel bad when she cries because of yourself. Nevertheless, you still feel you'd be happy in the ministry even in face of the disadvantages that your mother pointed out to you.

Dick. I feel it would be the only place I'd ever be happy with myself. Then, too, it would be the only place I could be on my own for a change. I don't want to wear my dad's shoes; they're too big for me to fill. He's made a name for himself in the company. I'd rather go out on my own and make a success that way—by myself!

Pastor. Nothing seems as satisfying to you as the ministry; you feel you'd be happy nowhere else. You like the idea of being on your own, right?

Dick. Yes, but I still have the problem of convincing my folks. I certainly don't want to hurt them, but I *don't* want to be an electrical engineer. The thing that bothers me is that both my parents have told me they don't think I have what it takes to make a good minister or a good teacher. They say I don't have enough "brains." Yet they seem to think that I could make the grade as an electrical engineer. I can't figure this out. I thought a person would need as much "brains" in the one as in the other. For instance, when I told them I'd like to be a physicist, they told me I wasn't good enough in math to be any good as one. But certainly I'd need to be good at math to be a good electrical engineer. That's what I can't figure out. There's something wrong somewhere. I just wonder if they aren't trying to talk me into electrical engineering. I dislike being suspicious of them, but sometimes I just can't help it.

Pastor. You don't like to be suspicious of your parents, but it seems to you that they are working against you in this matter of choosing a profession.

Dick. Yes, for instance, it was my birthday last month. I asked that they give me a copy of the Revised Standard Version of the New Testament. But they didn't; they gave me a shirt and some ties instead. They had all kinds of excuses for not giving the New Testament to me. But I know darn well they didn't want me to have it. Oh, I shouldn't say things like that, but sometimes I just can't help it. I hate to be suspicious of them—makes me feel bad about feeling so.

Pastor. You feel you have a basi for being suspicious of your parent but you don't like to feel that way, a it makes you feel bad.

Dick. Not only that, sometimes feel that it would be better for me t run away from home and live my lif as I would like to live it, and withou anyone telling me what to do all th time. Tell me, do all the men who de cide to enter the ministry have a many problems as I do?

Pastor. You're wondering if all th men who enter the ministry face simi lar problems?

Dick. Yes. If they do it sure is sur prising how many are in the ministry I know that it sure is causing me a lot of trouble. Maybe you could tel me what I should do. Should I g along with my folks and forget th ministry, which would be very har for me to do, or should I just revol from them and do as I please? realize that the Bible says we should honor our fathers and our mothers but I also know that Jesus suggested that we might have to stand agains our own parents. What do you think I should do?

Pastor. You feel that if I could give you an answer it would be easy for you to follow my suggestion and thus solve your dilemna for you.

Dick. Well, I can't seem to decide for myself what to be and what to do, so maybe you could tell me what I should do. You know, sometimes it's easier for an outsider to tell you what to do than it is for yourself to decide. I want to go into the ministry, but I can't get myself to go against the wishes of my folks. What would you do if you were in my place?

Pastor. Well, I'll tell you, Dick, I can't tell you what *I* would do, because what *I* would do probably wouldn't be the thing for *you* to do. Do you follow me? Each situation involves a different personality, so we can't draw any general plans of action. We each have to meet our problems as our own individual problems, and ours alone.

Dick. I suppose so, but I was wondering if other fellows have had the same problem as I am now having. I'm wondering if I'm the only fish in

e brook with this kind of trouble.

Pastor. That's hard to say, Dick. ut say, I see our time is up for today. aybe you'd like to think some more bout your problem of making a desion as to what to do and then we ould talk together some more. I'm ways glad to talk with you fellows.

Dick. O.K. I feel better already, nce I've talked with you. (*Pause.*) ould I come again next Saturday orning; that's the best time for me. ll try to be on time, so then maybe e could come to some definite conusions.

Pastor. Well, we'll see what we can o. I'll be looking for you then next aturday morning at ten o'clock. I'll ee you at MYF meeting tomorrow ight. So long, Dick.

Dick. Goodbye.

Pastor's Comments

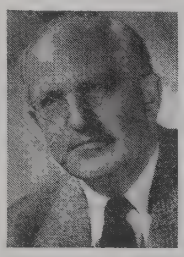
Here is a young man who is the ictim of choosing between two goods" instead of between a good nd an evil. This type of problem nany a Christian personality faces in is career; and usually it is a quesion of the ulterior motives involved hat causes the most difficulty. Conusion is the resultant factor. Such onfusion is here seen: though Dick s visibly close to his dad, he refuses ery strongly to be associated with im in any way in business. He places is individuality on a higher plane of alue.

Then, too, although he continually tresses the fact that he wants freedom from authority so that he might ive his life as he so chooses, he nevertheless seeks an answer from me as o what he should do in regard to his roblems. He wants freedom, yet he loesn't know what to do with it once e would have it. Another factor vhich is quite apparent throughout he interview is his feeling of guilt—uilty of making his mother cry, uilty of being suspicious of his parnts, guilty of hurting his parents by hoosing to be convinced of his deire to enter the ministry. And yet, in pite of all this, Dick is able to make ome profound observations; for exmple, he recognizes the incongruity f his parents' thinking. Dick isn't otally blind to the situation as it xists; but he is having a difficult ime dealing with it as he sees it.

I feel that there is much to be revealed by Dick concerning his difficulty. For some reason or another I felt he was merely feeling me out; that he had some deeper problem about which he'd like to talk, but which he didn't feel free to do so immediately until he discovered my interest in him. I'm quite interested in this case as it will be the first that I will have carried through beyond the second interview. And in the process I am finding that I have gained much insight into pastoral counseling.

Consultants' Evaluations

THE emotional and spiritual ills of people cannot be treated adequately by the relatively few psychiatrists, clinical psychologists or "specialists" in pastoral counseling. Leaders of people such as public schoolteachers, general medical practitioners, social workers, camp leaders, and pastors who are trained in the dynamics of personality development and maladjustment—these are the ones to whom we must look for the redemption from self-defeating attitudes and behavior.



Eitzen

Though this young man could have been treated effectively by a professional psychotherapist, he could not have been given more fortunate guidance in a first conference than the type of interaction which his pastor afforded him.

Of supreme importance is the focus of dedication on the part of the minister which is indicated by the little exercise of having the young people suggest their vocational choice. The pastor who orients his ministry around the objective of helping people to discover and cultivate their Creator-implanted potentialities for mutually creative ends has a unique advantage to detect emotional "infections" in their incipient stages.

This youth's chief difficulty is his history of finding his sense of security in pleasing his mother. When, therefore, the minister expressed enthusiasm for the counselee's success in athletics, the boy was about to "take him for a ride." The counselor chose to stop him short and introduce the technicality of the reason for the conference. He might have capitalized upon the boy's success in athletics by suggesting that perhaps he would want to choose athletics as a vocation. This would have been one way. However, the way which the minister used caused the counselee to indicate one of his fears; namely, that he too might be "that type"—meaning, effeminate.

This boy wants desperately to achieve male-hood. So he identifies with his hunter-father. Only the father turns out to be as possessing as his mother who, sheltering him with understanding and treating him as "the apple of her eye," put him over the barrel by weeping when he asserted his individuality. (What could be more emasculating!)

Well, the parents' implication that he was basically inadequate—that was the true source of his struggle for the oxygen of a sense of self-worth.

His pastor-counselor is examplary in enabling this boy to objectify his repressed feelings of hostility toward his parents as well as his personal misgivings concerning his worth as a man. He further successfully stiff-arms the boy's repeated attempts to use him as a substitute mother.

The young man and his pastor are well on their way to developing a criterion for self-acceptance which in the long run will enable the youth to deal redemptively with his immature parents. This will replace the attitude: "revolt from them and do as I please."

—David D. Eitzen, professor of Psychodynamics of Religious Experience and Pastoral Counseling, School of Religion, University of Southern California, Los Angeles.

THE first thing that is obvious in this interview is that the need for it was brought to the surface of the boy's mind by a group discussion. One has to read between the lines to

see that the discussion was conducted in such a way that the boy developed enough confidence in the pastor to want to talk with him.

Early in the interview the pastor's basic philosophy finds expression. He is accepting, not manipulating. He is giving freedom, not authority. At the very beginning something of the boy's problem in relation to his mother emerges. This comes out more clearly as he moves through the interview.

Wise

Throughout the interview the boy's feelings are definitely the focus of attention. By the process of acceptance and clarification the boy moves into the expression of a number of feelings—discouragement, conflict, hope, hostility, and love for his parents, guilt about his hostility, resentment at being pushed into a profession, a feeling of dependence on the pastor, a need to be on his own. At certain points the pastor might have been clearer in his responses.

A word about the dynamics of this boy. He is rebelling against pressure and authority; yet he asks the pastor to be his authority and give an answer. This is typical of adolescents of all ages. Had the pastor given the answers, he would have kept the boy in an immature relationship, and would have become involved in the rebellion. With the process of understanding and acceptance he helps the boy to work into his feelings and t find his authority in life itself rathe than in an older person. The voca tional problem is primarily a symp tom of a deeper problem.

This deeper problem (the boy's re lationship with his parents and th growth of his own personality) wi take more time to work through. Th solution will come through a con tinuation of the relationship starte in this interview. This boy can grov emotionally and spiritually onl through a secure relationship with th pastor in which he has the freedon to work out his problems and fin his own answers. This is one mean through which the pastor can mediat the love of God to this boy.—***Carro A. Wise, professor of Pastora Psychology and Counseling, Gar rett Biblical Institute.***

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports selected for publication in "The Counselor's Workshop," you will receive a check for five dollars.

All real names and material that may tend to identify the case should be changed before submitting your material. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relationship to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give an evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

5. You may report any number of calls desired, but prepare each call separately, as indicated above, except when your report comprises a series of calls on the same individual and dealing with the same problem. Any reader of THE PASTOR may submit his reports of calls for consideration. Those not selected for publication will be returned.—Ed.

The "Call"

In a study of 1,978 ministerial stu dents, no two students seemed to agre as to how the Call of God comes. T some it comes through other men.

"I had no desire to enter the min istry," one student wrote, "but five different ministers asked me if I didn' plan to enter the ministry. This started me thinking." This student is now studying in a theological seminary.

For most ministerial students their call is a gradual process. It begins between the ages of thirteen and eighteen. Forty per cent of these boys were considering the ministry before they were sixteen years old.

"I cannot say that I had a definite call at one particular time," one stu dent writes. "My call has been a gradual process."

"I was not sure when I first de cided," writes another ministerial stu dent. "I still wonder why He chose me. But I want to be a minister be cause I believe that is what God wants me to be."

In this study of 1,978 ministerial students, which is being distributed by the Rural Church Department, Drew Seminary, Madison, New Jersey, it was found that 731 young men said they were retarded from entering the ministry because no one guided them or counseled with them.

The Drinker and the Minister

By J. WILLIAM BURRIS

he alcoholic, deprived of will power, often cannot help himself; he needs elp in the form of understanding and tolerance. This is the word of a drinker the minister and a plea for greater understanding.

"BUT, Reverend, you don't know ow I feel! You don't know what it eans to have those fears; strange, ameless, haunting fears. How can ou understand the burning desire r drink; the remorse that follows? ou've never been drunk in your fe!"

In the past, remarks of this nature ave caused the clergyman to lose onfidence in his ability to help the lcoholic. He simply could not cope ith the bitter finality expressed in ie alcoholic's antisocial reasoning. he preacher has tried and tried and ied to aid the alcoholic—and failed nd failed and failed. These repeated ailures have resulted in a reluctance n the minister's part to face the rinking problem. His confidence has bbed to the point that he hesitates to ounsel the alcoholics because he ears another failure.

The alcoholic has also lost confi- ence in the clergyman's ability to dvise him. He has tried and tried nd tried to gain relief through re- gious counsel—and failed and failed nd failed. Such failure on the part f the drinker to gain relief through eligious satisfaction has increased is contempt for religion. Thus, an mpasse has been reached. The alco- olic and the minister have lost con- dence in each other.

The minister's failure in the past as been due to a lack of understand- ng. He failed because he did not omprehend the alcoholic to be, or efused to recognize him as, a *sick* erson. Instead, the clergyman advo- ated the "use-your-will-power" ther- py. He asked the alcoholic to use elf-will, but he did not take into onsideration the fact that this same elf-will was already poisoned, that it as really sick. It had no power to nforce those decisions it did reach. he clergyman failed, then, because e was actually recommending a "cause" of the disease as a "cure."

The futility of advising an alcoholic to use will power is neatly illustrated in this story related by a judge:

"There was a character who appeared before me time and time again, and I finally lost patience and told him he just didn't have any will power.

"This fellow told me with a sort of pitying look that I didn't know what will power was. He said that he had become so desperate for a drink that he got a pair of pliers and pulled the gold fillings from his teeth to trade for money and drink.

He said, "Judge, could you do that? You got that much will power?"

In the past, the alcoholic knew he was misunderstood. He knew he was a sick man; that he was suffering from a disease. He resented the idea of a nonalcoholic professing an understanding to his problem. The drinker's resentment reached such proportions that a "mental block" was established; a block that refused to consider any religious concept as a way out. Obviously, if an understanding is to be reached between minister and drinker, this "mental block" of contempt prior to investigation must be removed.

The Alcoholic Personality

This complex personality is the man or woman who cannot stop drinking after taking that first drink. He has completely lost control. It is the compelling urge to drink, rather than the amount taken or the effect, that characterizes the drinker or alcoholic. A heavy drinker need not necessarily be an alcoholic. The man or woman who occasionally gets soused at social functions may be able to stop at any time. The alcoholic cannot stop drinking after taking that first drink!

This is a composite portrait of the problem drinker: He is gaunt, pallid, shaky, yet there are a few traces of character left in the face and whiskey-coarsened voice. The shabby clothes he was once so fussy about, show few signs of neatness. His mind is befogged with liquor and strange nameless fears. The once proud walk has turned into a shuffle. The pockets in the threadbare clothes are empty, and the heart pounding beneath full of resentment. Our friend insists, even at this late date, that he "can take it or leave it alone." He has been in and out of jails, courtrooms, and hospitals; has tried all the "cures," to no avail. The wife, long ago tired of his excuses and promises to straighten up, has left him. The children, too, want no part of him. He has pawned or sold everything of value he possessed to continue his drinking. Our alcoholic has borrowed from friends, stolen, and begged until all avenues of income are closed. He attempts to work now, but only long enough to get the price of a bottle. So, from a once-respected position, our friend has come to this. Sick in body and mind, he has reached the "bottom." He can sink no lower.

This is the man who says, "I've tried that God stuff before." Or, "Praying never got me a thing. Nobody seemed to be listening." This is the man whose "alcoholic thinking" twists the soundest logic into an "excuse" for further drink. He has "sworn off" countless times to no avail. He has sought help from so many sources that he despairs of ever attaining sobriety. This is the man who has been advised to use his will power. No wonder he is bewildered.

Hopeful Trend

When the alcoholic in desperation is driven to seek spiritual counsel, he finds that his childhood conception of God is inadequate to fit his needs. He must of necessity formulate a new conception of God. So, what does he do? He reads and experiments. Slowly and stubbornly a faint glimmer of

(Continued on page 23)

KINGDOMTIDE PREACHING--I

The Festival of Christ the King extends from August 31 to November 29 this year. Here is one Methodist minister's suggestions for preaching and worship during the first part of this season. ("Whitsuntide Preaching—II" appeared in the June issue, page 10.)

King of Our Lives

August 31, First Sunday in Kingdomtide. Colossians 1:12-20; John 18:33-37. (See George M. Gibson's *The Story of the Christian Year*, Abingdon-Cokesbury Press, $2.50.) The recent death of King George VI and the accession of Queen Elizabeth II to the throne of Great Britain have evidenced the loyalty and esteem given to an earthly monarch even in an age in which monarchies seem to have had their day. Every life needs a king of love and light.

The kingly Christ demands justice (or goodness) yet is compassionate; he requires obedience yet offers freedom; he condemns sin while he bestows pardon upon the penitent. When his word becomes the law of life, the conflict in man's soul is resolved and the chaos of society is brought into order. His kingdom is not a kingdom of might and material ends but of righteousness, joy, and peace. The test of the Christian's loyalty is obedience to the commands of Christ the King.

Alternative lessons (BW) are I Peter 5:5-11; Luke 15:3-10. The Gospel suggests the theme: "Ways of Being Lost." Multitudes have lost their way in our confused world. An observer wrote that one of Britain's greatest blessings after the war was the restoration of the signposts. They had been taken down or turned to point in the wrong direction in order to confuse the enemy in case of invasion. Like lost sheep, men lose their way by following too much the devices and desires of their own minds to the neglect of the mind of Christ. We become lost, like the coin, by dropping out of circulation—the service of mankind. The Gospel holds out the hope that the lost sheep may be found, the coin restored to circulation. Man may find his way in this world by following Christ who is the Way. (See Fulton Oursler's *Modern Parables.*) For additional suggestions see notes for September 7.

Since August 31 is Labor Sunday the pastor may wish to use the theme of a Christian view of vocations. All the work is sacred which contributes to the well-being of man or society. This redeems toil from drudgery and gives men a motive beyond that of material gain. We need more religion in toil and more toil in religion.

The Births of a Man

September 7, Second Sunday in Kingdomtide. II Corinthians 5:14-21; Luke 15:11-32. Life has neither pattern, power, nor peace for many persons. There is an emptiness which pleasure, toil or wealth cannot fill. Persons need restoration of soul; a renewal of the inner man. Men are not sure life can be changed. The Christian faith affirms that a new creation is possible and that it is the work of God in Christ. We cannot remake ourselves. A renewal of the inner man may come through (1) a new attitude toward life: resolution rather than rebellion; (2) a Christian principle put to work in daily life; (3) a new affection and concern for persons and their needs; (4) a new loyalty to Christ and the willingness to take our place in his kingdom. The hope of a better world lies in the remaking of person by the power of Christ.

The Gospel for today suggests two other ways in which men may become lost in the world: (1) through rebellion against the Father and the search for sensual satisfactions. These are the sins of the flesh personified in the Prodigal Son. Man finds his way only after he comes to himself and returns to the fellowship of the Father. (2) We lose our way because of a bitter, discontented, and unforgiving spirit.

The Elder Brother is as great a sinner as the Prodigal. E. Stanley Jones once asked a group of high school students, "Who has caused more harm to the kingdom of God, the drunkards or the bad tempered saints?" They voted overwhelmingly that the bad tempered saints had done more harm.

Toward Maturity

September 14, Third Sunday in Kingdomtide. Philippians 3:7-16; Mark 4:26-29. Immaturity in mind and emotions is one of the prevalent problems of our time. (See H. A. Overstreet's *The Mature Mind.*) Persons do not think clearly about the issues of life. They are unable to control and channel their emotions. Their religion is often immature; a few catchwords remembered from childhood rather than a life-giving spirit. To move toward maturity involves *forgetting what lies behind.* Past deeds must not fix the pattern for the future. Many things once counted gain must be put on the other side of the ledger.

The second step is to *strain forward to what lies ahead.* Maturity involves new ideas, wider thoughts of God, fresh adventure in friendship and service, and a courageous facing of the issues of life. The third step is the constant endeavor to *hold to what we have attained.* The truth we have discovered, the experience of God which is ours, the insight gained in living, must be applied before we can take another step. Growth is part of the discipline of Christian living. Faith cannot be looked upon as assent to a creed, the repetition of ancient shibboleths, an experience enjoyed once for all. Faith must grow to live.

The Divine Artistry

September 21, Fourth Sunday in Kingdomtide. Romans 8:26-28; Luke 11:1-13. The R.S.V. translates Romans 8:28: *in everything God works for good with those who love him.* This is a more accurate reading than *all things work together for good.* Progress is not inevitable. (See John Baillie's *The Belief in Progress,* Charles Scribner's Sons, $2.75.) We cannot affirm, "It will all come out in the wash." Yet good can come out of evil. Paul wrote, . . . *the things which happened unto me have fallen out rather unto the furtherance of the gospel* (Phil. 1:12). The story of Joseph illustrates the thesis that good may come out of evil: . . . *ye thought evil against me; but God meant it unto good* (Gen.

:20). It happened again on Calvary. What men thought is the death of a disturber became sacrifice of a Savior. The divine artistry is not accomplished willy-nilly. "In erything God works for good with those who love him." an has moral freedom. He may love and trust God or fuse. The divine artistry becomes apparent only to the edient soul. Man learns the divine pattern chiefly through ayer. Through persistent prayer men find guidance for od living and deliverance from the evils that beset us daily.

Thy Word a Lamp

September 28, Fifth Sunday in Kingdomtide. Acts 26-29; John 6:47-58. Both within and without the Chris-n Church there is an alarming spiritual illiteracy. The ck of Christian knowledge accounts in part for the appall-g apathy of Christian persons. One remedy for spiritual iteracy is an intelligent reading of the Scriptures. Philip's uestion to the Epthiopian is pertinent today, *Do you under-and what you are reading?* Rightly read, the Bible can .) kindle faith, (2) inspire courage amid adversity, (3) lay fears, (4) give guidance in perplexity, and (5) reveal od in Christ.

The Book alone is not enough, for behind the Book is the erson. Christians need to search the Scriptures but also to xperience Christ who is the bread of life. We are to live ot by organized certainties written on a page but by the xploration of the mysteries of life in company with Him ho is the life, the truth and the way. (See Gregory Dix's *he Claim of Christ*, Wilcox & Follet, $1.25.)

September 28-October 5 is Religious Education Veek. This period gives opportunity to stress the signifi-ance of teaching in the Christian Church. Everything the urch does is, in a sense, teaching. The worship service, urch-school classes, youth meetings, women's meetings, en's club gatherings, all of these are teaching situations. hey produce good or bad attitudes or reactions. The task to guide every situation so that it "edifies" or contributes the well-being of the persons involved. Sir Arthur Quiller-ouch, a great teacher, once said that there were no rules r teaching; that the teacher's personal fire is the beginning nd end of the art and most of its middle. The church needs stress as never before the great doctrines of the church. t the same time it must teach the disciplines of Christian ving: prayer, right thinking, love, patience, service. These e have neglected.

Grant Us Thy Peace

October 5, Sixth Sunday in Kingdomtide. Philip-ans 4:4-7, John 14:23-31. A dilapidated truck had painted n its front the word *Peace*. The driver may have been a evotee of Father Divine. The message on the truck sym-olizes modern man's research for tranquility in the midst tension. The possible sources of conflict are found in uman relations: fear and worry, a man's immoral conduct, e constant effort to reach for the moon, the sense of tility and defeat. Men need to face up to turmoil and ten-on. We cannot escape them. Inward peace is not Stoical llousness and indifference. It is sensitivity of heart and ind growing out of the sense of the peace and presence of od.

In Love and Charity

October 5 is World-wide Communion Sunday. The ay is being more widely celebrated among all denominations. presents an unparalleled opportunity to emphasize the unity of all believers. Use as a theme the words from the ritual of Holy Communion, "and are in love and charity with your neightbors . . ." We ask, *Am I my brother's keeper?* Like Cain, we imply that we have no responsibility for him.

No man or nation lives in complete independence of others. The threat of war is forcing us to be neighborly for the sake of self-preservation. The Christian accepts the obligation to love his neighbors, both near and far. Love is not sentimentalism. It means the willingness to consider his welfare as well as our own; to co-operate with him for the good of all. The Sacrament of Holy Communion reminds us of Christ who loved to the uttermost and who calls upon his followers to do likewise.

Faith Is for Living

October 12, Seventh Sunday in Kingdomtide. I Peter 1:3-9; Luke 17:11-19. Statesmen, educators, businessmen and scientists, as well as preachers, proclaim that man's great need is faith. At this point there is considerable confusion. Faith is not the acceptance of a creed or a few phrases remembered from childhood.

Faith is confidence and trust in God. It is similar to the confidence which a scientist has in the dependability of the universe. God is as dependable as the stars in their courses.

Faith is loyalty. The word *pistis* in the New Testament, which is translated faith, also means loyalty. The Christian is committed to God in contrast to the idols of the marketplace; to righteousness as against evil; to truth rather than falsehood; to love and not to hate.

Courage is a third element in the compound of faith. When the disciples were in the boat and frightened by the storm, Jesus rebuked them saying, *Why are you afraid, O men of little faith?* Without the courage born of faith men are unable to face the storms and crises of life.

Faith would be incomplete without the fourth element, action. *Faith without works is dead.* To give intellectual assent to the doctrines of Christianity is not enough. These beliefs must be acted upon. Faith is man's active response to God. Gareth Hughes, after a long and futile search to find God, fell on his knees and cried, "Dear God, is there anything I can do to help You?" (*The Reader's Digest*, Mar., p. 100.) By such faith men live.

Artist and Legalist

October 19, Eighth Sunday in Kingdomtide. II Corinthians 3:2-11, John 5:39-47. A good text for this day is John 6:39, 40. Most of the conflicts in religion arise because men are divided into two groups: the artists and the legalists. The legalist prefers to live by a written code, a creed or a book, rather than by the exploration of the mysteries of the God of all life. The legalist chooses to lean upon an infallible church rather than risk living by freedom of conscience and thought. For the legalist the revelation of God is a fact of the past. It now needs only exposition and application. For the artist in living, the revelation of God is an unfolding drama that began in the past and continues in the present. Every day brings its verification of the revelation of Christ and a new insight into the reality of God.

To the legalist, religion consists in obeying a code. It is grim, gloomy business and usually devoid of gladness. To the artist, religion is living by the spirit of Christ, being guided by his mind. Out of the abundance of the heart the lips will rejoice and the feet walk in straight paths. Every legalist searches for security in organized certainties and fears when he has them not. Every artist in religion seeks new adventure in discovering and fulfilling the mind of Christ amid the turmoil of the contemporary world.

MYF Week-End Institute

By HOOVER RUPERT

At an MYF institute it is good to have young people and adults work together, says the author, provided the youth are given primary responsibilities for leadership. Hoover Rupert is pastor of First Methodist Church, Jackson, Mich.

A WEEK END in which much is "found" by way of inspiration, enthusiasm for the church, and rich Christian fellowship is made available to thousands of Methodist youth each year in the week-end institutes. Often called "Mid-Winter Institute" because of their occurrence in January or February, such an institute offers on a smaller scale to larger groups of youth the same type of Christian fellowship and inspiration made possible in summer institutes and conferences. Most often they are held on a district or subdistrict basis, bringing together youth of a score or more local churches.

As one who recently served as dean of such an institute, I would like to pass on information out of an experience on the Albion-Lansing District, where the Mid-Winter Institute is an integral part of our annual youth program.

Purpose

One must see this agency in the total perspective of our youth program. Its purpose is to provide for the youth of local churches an opportunity to share in fellowship and inspiration that is not easily made possible on the local level. As the youth of our district council outlined it, the purpose is threefold: inspiration, fellowship, and training.

The inspiration comes from outstanding leaders (both youth and adult), from sharing with hundreds of youth addresses, discussions, singing, recreation, and drama. The fellowship comes from meeting youth from many different localities. Even in this sophisticated day, dozens of the youth on this week end were away from home overnight for the first time. There is the interchange of ideas between rural youth and urban youth. Training comes in the workshop period for officers of the MYF and in the general promotion of the total MYF program.

Plans

Plans originated in the district council of the MYF. In our district the Mid-Winter Institute has been an annual occurrence for many years. The date is set automatically and comes on the week end between high school semesters which generally comes the latter part of January. In a preliminary meeting at summer camp the council met and elected the dean and business manager. It proved to be advantageous that these two live in the same city. At a subsequent meeting early in the fall, these two met with the entire council to plan the program. At this meeting the location was finally determined, the theme suggested, and a list of potential leaders was set up. The dean and business manager were then charged with following up the details of perfecting the program.

The business manager made all arrangements with the host church. Our institute was scheduled for Friday, 3:30 P.M., through Sunday afternoon. Thus arrangements needed to be made for two night's lodging and six meals. Publicity to the churches and the advance registration of delegates was handled by the business manager. The dean's responsibility included contacting the leadership which had been suggested by the council, perfecting the schedule, and giving general administrative direction to the sessions of the institute. (This did *not* mean presiding at every session. This was done by youth officers of the district.)

In co-operation with the district worship chairman (a youth), the various worship services were planned. The Saturday morning worship was assigned for preparation and leadership to a local MYF. The host pastor was responsible for the Sunday morning worship, which was held in conjunction with the regular service of the host church. The concluding service of Holy Communion was in the hands of the district superintendent.

The recreation phases of the program were planned by the very capable youth officers in that commission. They drafted the conference recreation chairman for leadership, and made use of the college gymnasium facilities on the campus of a local college in the host community. This included use of the gym floor for games and folk dancing as well as the use of the swimming pool for two swim sessions.

Because of the capacity registration which has characterized this agency in this district, a quota system was set up and a dead line for registrations enforced. This gave the smaller churches (and especially the "out points" on circuits), many of whom had student pastors, an opportunity to have representation. Because of local limitations we were forced to limit the overnight delegates to 215.

he total registration, however, ran to early 300. It was necessary to turn own a good many who wanted to ome, and another year the location hould be one which will make such estriction unnecessary.

In making its plans, the district ouncil and later the dean made much se of the "Week-End Institute acket" prepared by the Youth Department of the General Board of Education.* Here were found resource aterials for discussion, workshops, orship, as well as various suggested chedules. Many helpful hints were to e found in anticipating details that ight not have been thought of. isted also were the various literature nd pamphlet resources.

Program

The council decided to build the rogram around the "core curriculum" idea. The main speaker was cheduled for three addresses which vere followed by forty-five-minute liscussion groups. The speaker was nost co-operative in this effort, and ome three weeks before the institute rovided the dean with complete outlines of each of his three proposed addresses. Copies of these outlines were hen sent to each of the ten adults (ministers and laymen) who were to e resource leaders in the ten discussion groups of twenty-five youth, and lso the youth convenors of the groups. Thus, they were enabled to make intelligent preparation for their eadership of these groups.

The addresses were made to the entire group on Friday evening, Saturday morning, and Saturday afternoon, and in each instance were followed mmediately by the discussion groups. Each youth was assigned his discussion group so that each church had he widest representation. In most instances this meant that only one from a church was in each group.

Ample free time was provided—a point of some criticism from some adults but not from youth! The planning group felt repaid for its foresight in this, with maximum attendance at all sessions and a minimum of "downtown shopping" during sessions. Recreation was scheduled each afternoon and each evening. Opportunity was given for district business at two assembly periods conducted by the youth president. At one session a promotion skit was presented concerning the summer camps planned for the district MYF.

On Saturday evening there was a dramatic presentation on the Methodist Youth Fund. The script and the entire production was written, planned, and produced by the district World Friendship Commission under the leadership of its youth chairman. The participants were from one local MYF who had been assigned this responsibility by the council.

Sunday morning gave opportunity for commission workshop sessions under the leadership of the various youth chairmen and officers assisted by their adult advisers. The Sunday worship was with the local congregation. Following Sunday dinner, the institute reached its climax in the Holy Communion service. This was done in formal setting with the full ritual. I was amazed to learn from many youth afterwards that it was the first time they had ever participated in the *full* ritual service. Dismissal came promptly as announced at 3:00 P.M. This gave the youth from the farthest churches in the district ample time to be home for the regular MYF evening meeting.

The Pastor's Role

As in most church events, the role of the pastor is one of support and importance. The participation of a church's youth group is dependent pretty largely on the interest and effort of the pastor. We discovered that the delegations that filled their quotas (or exceeded them after the quotas were released) were those in which the pastor accompanied the delegation or personally arranged for their registration, transportation, and participation. Only in two or three instances were there any delegates from churches whose pastor had expressed little or no interest in the event.

Moreover, the pastor is the key person in channeling back into the local parish the interest, the enthusiasm, and the inspiration which youth receive at such an institute. His attendance at the institute demonstrates his interest in youth's interest. But, more than that, it enables him to catch something of their enthusiasm.

If I may add a word concerning a pet theory of mine, and many youth workers as well, such an institute demonstrates the working theory of "youth leadership in action on a democratic basis." In some instances our program could have been smoother perhaps with adult leadership, but young people demonstrated their ability to conduct worship, lead singing and recreation, lead discussion, and preside at business sessions. I hope that some pastors who heretofore felt they had to "do everything" for their youth get their eyes opened to the importance of giving youth opportunities for leadership which often are restricted to adults. And I am certain that one of the reasons why the program seemed to be so well received by the teen-agers as being on their level of interest, was that the youth predominated in the planning sessions.

One must add the basic philosophy which characterized this and most MYF institutes. That is that youth work in the church consists of youth and adults working together. We sought to demonstrate this in our institute.

As a pastor, I want to report that there was much of permanent value which came from our representation at the institute. Because we were near the city where the sessions were held, we had many commuters as well as overnight delegates. So, the thirty-three youth and adult counselors who attended from our congregation really brought back an injection of enthusiasm for the MYF program. They returned to their own discussions with new ideas and fresh approaches to old ideas. And many of them have a new sense of what fellowship means in the Methodist Youth Fellowship

The majority of the delegates at this institute would agree that here was an enjoyable week end of inspiration, fellowship, and training—truly a week end with a purpose.

* (Box 871, Nashville, Tenn.).

Church Manners

A wicked man is he who sits
And snores out loud in church.
Or else allows a coin to drop
And then gets down to search.

—Graham R. Hodges

The Church Is on Fire!

By JULIAN C. CALLAWAY, JR.

Fewer cries of this kind would be made if local churches took adequate precautions in reducing fire hazards, says Pastor Callaway, who serves Leland Methodist Church, Atlanta, Ga.

THIS frenzied cry can pierce your community just as it did the Wesley Chapel community on Atlanta's southeast fringe. Pastor Warren Saunders and members of the small but historic Wesley Chapel Methodist church rushed from their homes at the news. Helplessly they watched as their new $4,000 social hall became a blazing inferno. Sudden heartsickness gnawed at the emotions of each member as they saw the product of months of hard labor turn rapidly and irrevocably into cinders and ashes.

Is your church safe from fire? With only fourteen states reporting, the National Fire Protection Association listed 439 serious church fires in 1950.* Taking an average and applying it to all forty-eight states shows us that there were approximately 1,488 *serious* church fires in 1950 in the United States. This past year the record shows five fires in which the loss exceeded $250,000, with a combined loss of almost a million and a half dollars. It can happen to your church.

But, like automobile accidents, church fires aren't necessary. They can be prevented. Statistics gathered several years ago by the National Board of Fire Underwriters on 154 burned churches point to the danger spots. It was found that more than 50 per cent were due to four causes: heating plant, defective chimney, defective wiring (not including organ), and lightning.

The greatest number of church fires originate in the heating plant. Many sanctuaries are heated by gravity type hot-air systems. Frequently this is so small that it must be forced, causing the overheating of ducts and registers. When these ducts and registers are close to combustible material, another church fire is likely to result. Regular checking and proper upkeep are an absolute necessity on hot-air systems.

Steam systems should have automatic means for controlling temperature in the ducts and to guard against low water in the boiler. If oil is used, make sure that the burner is an approved type; that is, that it will automatically shut off the supply of oil in case the flame goes out or in case there is an abnormal supply of oil at the burner.

The furnace room should be checked carefully to see that it is cut off both horizontally and vertically from the rest of the church. It should be enclosed by at least one-hour fire resistive partitions, with the ceiling similarly protected. See that self-closing fire doors are placed at all openings into the furnace room.

As a precaution against a defective chimney, have it checked periodically by a competent construction engineer. Also it should be properly cleaned at suitable intervals.

Defects in wiring are usually due to alterations and additions made subsequent to the original installation. The extension cord set up for last year's Christmas pageant is quietly forgotten until the Joy class decides that an electric heater will help considerably on frosty Sunday mornings. One Sunday the heater is left on after class; the overloaded extension cord heats up; and one more church fire is written into the record.

The "tall steeple" church is not only an architectural beauty, it is an engraved invitation to lightning. Towers and steeples act as discharge points for any accumulation of static electricity in the air. If there is no easy path along which the electricity can find its way to the ground, trouble is almost sure to follow. If your church is located on rocky or sandy ground, or on clay ground with permanent moisture a few feet beneath the surface, be especially sure that your structure is equipped with a system of lightning rod protection.

These are the four major fire causes. Others, ranging from defective organ wiring to candles, account for the other 40 per cent of religious rubble. A few general precautions here will save much grief later. Watch the housekeeping in your building. Don't allow piles of old papers and rags to accumulate in closets or cabinets. See that a metal container is provided for the ashes from the furnace. Have the sexton trained to handle your heating system properly and ask him to be constantly on the lookout for "outlaw" wiring.

Construction features of churches are usually such that fires are extremely hard to confine. High ceilings, much open attic space, wooden balconies, wooden choir loft, and wooden pews—all contribute to the fact that a fire, unless caught at an early stage, will spread rapidly.

This fact indicates the extreme importance of early discovery of the fire. Few churches burn while they are occupied. Fires spread in the long periods when the church is vacant. Thus an automatic sprinkler system is the most desirable form of protection. But, if you cannot afford it, an automatic alarm system rigged to call the fire department is next best.

Yes, your church can be safe from fire, but it requires vigilance and concern on the part of everyone. Check the fire hazards in your church today. You can obtain an inspection form to guide your investigation by writing to Southeastern Underwriters Association, P.O. Box 5048, Atlanta 2, Ga.

* Information for this article was obtained from the Fire Prevention Bureau (Atlanta) and from the Southeastern Underwriters Association.

the idea forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.

Receiving New Members

On an evening prior to the reception of new members, the pastor of the First Methodist Church of Palatine, Illinois, has the candidates meet at 7:45 P.M. for a period of instruction on the history of Methodism, during which he shows charts illustrating the connectional structure of the church and its officers. He explains the manner in which officers are elected, their duties, and tells briefly of the organizations within the local church. He concludes this period by mentioning some of the main Methodist beliefs and practices.

After he has instructed them as to the manner of their reception on the following Sunday morning, the group then goes into the social hall where members of the membership and evangelism committee have prepared refreshments. At this time, each candidate is introduced and asked to tell something about himself. Usually, around 10:00 or 10:30 P.M., the group is dismissed.

Reception of these people into the membership of the church takes place during the concluding part of the Sunday morning worship service. The ushers reserve seats in the main sanctuary where these people may sit as a group. As the pastor reads their names they come and stand before the railing, and face the altar. The pastor then reads the authorized ceremony for the reception of new members. After each candidate has answered the questions, the group is asked to kneel. The bound register and a pen are then presented to the first candidate, who is instructed to sign it while the pastor reads from the ritual of reception: "Brother Jones, the Lord defend thee with his heavenly grace and by his Spirit confirm thee in the faith and fellowship of all true disciples of Jesus Christ. Amen."

After all the candidates, individually, have thus signed the book, the group is asked to rise. Then the pastor reads the charge to the membership, and the congregation responds by reading it as printed in the bulletin. Following this the pastor extends the right hand of fellowship and presents a certificate of membership to each person. The congregation is asked to come forward after the benediction and welcome the new members.

It will be noted that no distinction is publicly made between those coming in on confession of faith and those by transfer. The distinction is made in the minds of the candidates on the night of the class meeting when the pastor explains, "Those who have never before been members of any church will be declaring their faith for the first time publicly; those who come by letter of transfer will understand that they are *reaffirming* theirs; and the record book will be so marked by the pastor." Both Methodist transfers and others must go through the class session before they can be received. In six years no candidate has ever refused to do this.

Usually those coming in on confession of faith are given additional private instruction by the pastor, unless the number is large enough to warrant special classes.

Constantly the pastor is hearing praise of this manner of reception, not only by those who witness it but by the candidates themselves. One man recently said, "I've joined a good many churches in my career, but this is the first time I've ever felt it meant very much." Another remarked, "I like the way you present the story of Methodism by charts—that's the way my business trains its personnel." One retired minister, who dropped into a service of this nature, said at the door, "I never saw members received like that before—I like it because it's impressive!"—***William Harry Fetz***

(*Pastor of First Methodist Church, Palatine, Ill.*)

The Drinker and the Minister

(***Continued from page 17***)

spiritual truth breaks through the fog of unknowing. Jubilantly the drinker clutches this faint thread of hope and speeds to tell his preacher the good news. And what does the minister say? Does he forever ruin the alcoholic's confidence by saying, "My son, such ideas have no place in our faith." Or does the clergyman say, "That's great! It doesn't exactly tie in with our faith, but what's the difference, if it leads you to God?"

Fortunately, religious leaders are becoming more tolerant. There is a wholesome trend of modern religious thinking more and more away from a religion based on authority; a trend more and more toward a religion resting upon experience, with more tolerance for each person's private method of approach to God.

Too few preachers in the past have been willing to lower themselves to the environment of the alcoholic. Instead, they have called the drinker to them. They called the alcoholic out of his protective surroundings, where he felt secure, into what for him was an entirely different stratum of society. And then, in the safety of their own studies, the ministers practiced what they called tolerance. It didn't work; and it won't work! The preacher must go to the alcoholic. He can gain more understanding of the alcoholic's problem in five minutes over a cup of coffee at the drinker's favorite beanery than he can through years of reading.

No medicine on earth can cure the alcoholic. Only the burning desire to regain his self-respect and the hand of faith giving him a lift can raise him from the depths of despair.

Your Right to Say It

CHALLENGES MARSHALL

EDITOR: I wish to take exception to a part of R. P. Marshall's answer in "Liturgical Question Box" [April, p. 16]. Mr. Marshall writes, "It should be borne in mind that no Methodist is required to accept these articles, except in a general way. Like the Episcopalians, we have relegated them to a subordinate place and do not require our candidates for membership to know or assent to them."

I cannot help but wonder what is meant by the words: "in a general way." I also wonder what occupies the chief place if the articles are relegated to a subordinate place?

In the first place, both statements are out of line with true Christianity. If we no longer believe in the Articles of Religion, it logically follows that we no longer believe in the Holy Ghost, the Holy Trinity or the Resurrection. Each of these is treated separately in the articles. . . .

Second, to relegate the articles to a second place is [to relegate] the very foundation of Methodism to a subordinate place. Any builder will stress the importance of a good foundation. No matter how good or beautiful the superstructure, it is no better than the foundation on which it is built. Methodism has grown to its present size and power . . . on this foundation, and has not, as yet, outgrown the old foundation. . . .

The third reason why the statements are out of line is that every Methodist must believe at least part of the articles before he can answer the questions in the baptismal and church membership vows. Candidates for baptism are asked, "Do you truly repent of your sins and accept and confess Christ as your Saviour and Lord?" How can we answer honestly unless we believe in the Second Article?

If we are to have faith in Christ, it must be a living Christ. We must then believe in Article Three before we can honestly unite with the church. How can we answer, "I do," if we do not believe in the justification of man as discussed in Article Nine? The second question is, "Will you earnestly endeavor to keep God's holy will and commandments?" Why should we even try if the articles occupy only a subordinate place. . . .

So much for the baptismal vows. Now take a look at the membership vows. I will not quote them, but just get your ritual and look at them. You cannot take those vows and be honest and not believe in the Articles of Religion. . . . The fact is, if we have relegated the articles to a place of little importance we have done the same with the Bible. If we have relegated the Bible to a subordinate position we have relegated Christ to a subordinate position also.

Mr. Marshall says "we" have relegated [the articles] to a subordinate place. Who does he mean by we? In our part of Methodism we still believe in the articles, and for the most part, I believe, will continue to believe in them. . .

PERRY WILLIAMS, *Emmanuel Methodist Church, Shawneetown, Ill.*

FUTURE PUNISHMENT

EDITOR: After reading Edgar N. Jackson's article, "The Wrath to Come," in your May issue, I must say that I disagree with Brother Jackson. He seems to think of sin as having only physical consequences, since he speaks of hell as referring to punishment in the present life.

Hell, he says, is "created out of the consequences of our hate-filled, enslaved, lustful and lethargic living." What, then, about John 3:18: *he that believeth not is condemned already?* Brother Jackson makes hell the result of wrongdoing; the Gospel writer makes hell the result of the lack of Christian faith. We are not saved by "good" works; therefore, it is neither logical nor scriptural that we are to be punished only for "bad" works.

Jackson wrote, "Our knowledge of God's love would make any unending torment a violation of his very nature." If so, then Jesus was speaking in violation of God's nature when he spoke concerning hell in Matthew 23:23-33, Mark 9:43-48, and Luke 16:19-26. Jesus certainly thought of hell as a place of unending torment.

I may be mistaken, but I believe Brother Jackson has a nonbiblical conception of the wrath to come.

W. W. BLANTON, *The Methodist Church, Mt. Airy, N. C.*

HYMNS FOUR WEEKS AHEAD

EDITOR: Thank you for the Howard L. Stimmel article, "The Organist Talks Back," in your April issue. . . .

While Stimmel suggests sending hymn numbers for the coming Sunday to organist and choir director early in each week, I have found it helpful to both the musicians and myself to prepare a still more detailed schedule for readings, and scripture lessons. . . .

A choir director usually must sele anthems several weeks in advance, have them rehearsed a sufficient nur ber of times before use. By knowir four weeks ahead just what hymns ar general theme are to be used in a give service, the anthem (and organ volu tary music) will not duplicate th hymns, as might conceivably happe otherwise. The written plan will al help to make anthem selections th harmonize with the theme or mood the service as a whole.

Since organist and director know th regular order of service, the plan prepared in writing contains only thos portions of it which change from wee to week, or variations from the custom ary order. By typing several carbon copies may be furnished for organis and director to use at home in the preparations; to leave at the church fo reference during rehearsals; and fo the pastor's own desk.

A brief extract from such a plan which I have used in recent weeks in m military chapel, is shown below. Hym numbers are from the Army and Nav "Song & Service Book," and so will no correspond with familiar Methodis combinations. . . .

27 April
Hymn 83: "Come, Thou Fount . . ."
Responsive, No. 31: The Fear of th Lord
Lessons: Epistle—James 2:14-19. 26
Gospel—John 15:1-8
Hymn 87: "Work, for the night is com ing"
Sermon—"Sanforized and Fertilized"
Hymn 89: "O Master, let me walk with thee"
4 May—(Communion Service)
Hymn 50: "Holy, Holy, Holy"
(From the printed order: Responses Gloria, Collect, Lord's Prayer)
Reading of Ten Commandments (Hym nal, p. 15)
Reading of the Beatitudes
Anthem—
Sermon—"I Believe in the Communion of Saints"
(The Communion—following the printed order)
Hymn 99: "Blest be the tie"
11 May—(Mother's Day)
Hymn 48: "Rejoice, ye pure in heart"
(Collect: A Prayer for Mothers, inside back cover of hymnal)
Responsive, No. 24; The Law of God
Lessons: O. T.—Proverbs 31:10-31; N. T.—Matthew 12:46-50
Hymn 121: "Jesus calls us"

DONALD WILLIAMS, *chaplain (captain), U. S. Army (Wisconsin Conference, The Methodist Church).*

Leadership Education Progresses

The Methodist Church's leadership rogram is "big business," according o M. Earl Cunningham, director of the Department of Leadership Education.

In a report to the annual meeting of he Board of Education, which met in Nashville March 3-6, Mr. Cunningham evealed that during the past quadrenium more than 400,000 people were nrolled in leadership and laboratory chools. Of these persons nearly 300,000 eceived course cards. Added to these vere thousands of others who attended oncredit classes, informal study roups, institutes, workers' conferences, nd various other meetings which helped hem to become better church workers.

While the leadership schools do not ave the appeal and glamor of new nterprises, there is a growing recogniion of their value for developing deoted and competent church workers, he report stated.

For the benefit of the various leadership education enterprises, the department maintains a roster of certified instructors and deans. At the end of 1951 here were 8,869 certified instructors and 3,022 deans.

In 1949 a new service to small churches was begun by the department. Under this arrangement 749 churches in 23 annual conferences have been served by special field workers, 275 one-teacher schools have been held, and 5,333 workers enrolled. "This program," said Mr. Cunningham, "should be extended, but lack of funds has forced its curtailment."

Correspondence courses are also available through the Leadership Education Department. During the past quadrennium 3,530 persons were enrolled for these courses.

Indicative of a growing interest throughout the church in Bible study is the fact that during the last four years more than 60,000 persons enrolled for Bible courses. The main emphasis of the entire leadership program for 1952-53 will be on training workers to understand, use, and interpret the Bible, according to Mr. Cunningham.

In addition, the department promotes training in the use of audio-visual resources in the field of Christian education.

NEW PRESIDENT OF BOARD OF EVANGELISM

The new president of the Board of Evangelism, named by the Council of Bishops for the 1952-56 quadrennium, is Bishop W. Angie Smith, Oklahoma City, Okla.

The Council of Bishops elected five other bishops who will represent the church's jurisdictions. They are: Bishop W. Earl Ledden, Syracuse, N. Y.; Bishop Roy H. Short, Jacksonville, Fla.; Bishop H. Clifford Northcott, Madison, Wis.; Bishop Glenn R. Phillips, Denver, Col.; and Bishop John W. E. Bowen, Atlanta, Ga.

Forty other lay and clerical members of the board are to be elected by the jurisdictions this summer. The board members will meet with staff members August 1 in Chicago to organize for the 1952-56 quadrennium and plan for church-wide participation in a world evangelistic campaign to be launched in May, 1953.

Bishop Smith succeeds Bishop Ralph S. Cushman, of St. Paul, Minn., who will retire this summer after heading the board for eight years.

A native of Elgin, Texas, Bishop Smith was elected to the episcopacy in 1944 and assigned to the Oklahoma-New Mexico area. Previously, he served pastorates in Texas, Louisiana, Alabama, Tennessee, and Washington, D. C.

SPEAKERS ON WORLD AFFAIRS AVAILABLE TO CHURCHES

It has been announced by the Division of the Local Church that foreign policy groups located in nineteen key U. S. cities can supply churches with speakers trained in world affairs. In addition, these groups, which are associated with the National Foreign Policy Association, can be called upon for "visual education materials and general information in the field of world responsibility."

Here is a list of the foreign policy groups:

United Council of World Affairs, Boston, Mass.; Buffalo Council on World Affairs, Buffalo, N. Y.; Cincinnati Council on World Affairs, Cincinnati, Ohio; The Council for World Affairs, Cleveland, Ohio; Foreign Policy Association of Detroit, Detroit, Mich.; Foreign Policy Association of Harrisburg, Harrisburg, Pa.; Foreign Policy Association of Hartford, Hartford, Conn.; Milwaukee Associate, Foreign Policy Association, Milwaukee, Wis.; Minneapolis World Affairs Center, Minneapolis, Minn.; World Affairs Council of Philadelphia, Philadelphia, Pa.; Foreign Policy Association of Pittsburgh, Pittsburgh, Pa.; Duchess County Council of World Affairs, Poughkeepsie, N. Y.; World Affairs Council of Rhode Island, Providence, R. I.; St. Louis Council on World Affairs, St. Louis, Mo.; Foreign Policy Association, Worcester Associate, Worcester, Mass.; World Affairs Council of Northern California, San Francisco, Calif.; Chicago Council on World Affairs, Chicago, Ill.; Dayton Council on World Affairs, Dayton, Ohio; Council on World Affairs of Greater Kansas City, Kansas City, Mo.

WORLD SERVICE LEAFLET

The World Service leaflet for August, entitled "Your World Service Offering Helps Retired Ministers," points out that although "The Methodist Church pays to the cause of retired ministers' pensions more than any other four Protestant denominations, the average amount per person is still below what it should be in the face of rising costs."

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—*Ed.*

July 7-26—Seminar on Urban Church, Boston University School of Theology.
July 9-13—North Central Jurisdiction Conference, Milwaukee, Wis.
July 10-13—Western Jurisdiction Conference, Santa Barbara, Calif.
July 14-Aug. 15—Second Term Supply Pastors' School, S.M.U., Dallas, Tex.
July 24-27—Southeastern Jurisdiction Lay Conference, Lake Junaluska, N. C.
Aug. 10-15—Sixth Annual Workshop on Music in the Church, Scarritt College, Nashville, Tenn.
Aug. 16-20—Methodist Youth National Planning Conference, Purdue University, Lafayette, Ind.
Aug. 20-24—Annual meeting of National Conference of Methodist Youth, Purdue University, Lafayette, Ind.

The Fountain

A NEW PAST

Thus forgiveness is no mere forgetting; it is the revolution of the religious life by the power of God. The past is not canceled; it is remade. . . .

—Nels F. S. Ferré, in *The Christian Understanding of God* (Harper & Bros.)

LICENSE IS SLAVERY

The behavior of modern man has not made external authority unnecessary. It seems, rather, upon occasion, to make external authority more necessary than ever before. Yet the pleasure-seeking individual of these times will brook no interference with his libertarian or hedonistic excesses. He will join almost any perverted movement that presents itself, or that he can help to organize, through which he can exercise his "right" to personal or group autonomy. Even so, however, he is not a truly liberated man. He is the pawn of foolish proclivities which keep him emotionally embroiled, and the victim of inane social conflicts which he has neither the inclination nor the intelligence to abate.

—by Dwight J. Bradley, in *Religious Faith and World Culture,* edited by A. William Loos (Prentice-Hall, Inc.)

DON'T MENTION DEATH

A radicalist lecturer in Hyde Park, London, spotted in the crowd a man wearing a clerical collar and asked him: "Why don't you take one world at a time?" The preacher looked embarrassed and made no answer. So I, a brash youth, answered, "He can't, and you can't." The lecturer was about to turn on me when my college buddy intervened to ask: "Anybody ever die in your house?" The lecturer stopped, and then said bitterly: "That is hitting below the belt." He did not tell who had died. The question was not below the belt, but in the heart—where man's deepest life is lived. When death comes we cannot help wondering; and that wonder promptly makes us citizens of two worlds at a time, however tenuous our suffrage in that other world.

—George A. Buttrick in *Faith and Education* (Abingdon-Cokesbury Press)

WHAT MAN CAN DO

. . . To live actively through every organ and still remain whole: to identify oneself loyally with the community and yet to emerge from it, with free choices and new goals: to live fully in the moment and to possess in that moment all that eternity might bring; to re-create in one's consciousness the whole in which man lives and moves and has his being—these are essential parts of the new affirmation of life. The rest lies with God.

—Lewis Mumford, in *The Conduct of Life* (Harcourt, Brace & Co.)

TRUTH'S POLARITY

Wherever the Gospel is truly preached, it brings division. It was so in the days of Jesus of Nazareth; what brought joy to some kindled fury and hatred in the hearts of others. This is because the Gospel is always two-edged. It is both life and death, both judgment and mercy; it is both the messag which men love to hear, and the message which men hate t hear. It never can be otherwise. You must take account i your ministry of this dual aspect of that which you proclain —Stephen C. Neill, in *Fulfill Thy Ministry* (Harper & Bros.

TAKE A LONG LOOK

The only way truly to judge our fellows is to try to see a of them, not just the bit that constantly irritates. We all hav our irritating sides, and none of us would care to be judge solely by them.

—G. T. Bellhouse, in *Immortal Longing* (Philosophical Library)

POSSIBILITIES

. . . Harpo Marx says that television is the greatest educa tional influence in his life; every time someone turns it on he goes off to read a book in another room. Then there were the two monkeys who came out of their native woods t view the haunts and ways of men. For two horrible hours they stood listening; then they took to their heels and raced back to the peace and quiet and contentment of their jungle There is an awful disproportion beween the magnificent pos sibilities of man's inventions and his trivial, immoral uses to which they have been put. God gave us bricks to build a new Jerusalem, and out of them we have made this Babylon.

—J. Wallace Hamilton, in *Ride the Wild Horses* (Fleming H. Revell Co.)

SACRED SECULARISM

The experience of judgment, indeed of the annihilation of man, which has its most powerful literary transcriptions in connection with modern city life and with war, leads thus at its deeper levels towards Christian themes of purgation and renewal as in Lincoln's second inaugural address. Here we may note a covert and insidious grace at work, remote often from ecclesiastical channels. But it is far too simple for Christians to say in a moralistic and patronizing way that a godless world is learning its lesson through retribution and suffering. The regenerative forces that can be observed in the modern crisis arise often in secularism itself, and in those healthful traditions in it which have long opposed the maladies of the modern age. Grace has all along been at work in the world as well as in the church. Moreover, any "return" of an alienated world to the Christian faith waits upon a renewal of that faith and a purging of the church itself.

—Amos N. Wilder, in *Modern Poetry and the Christian Tradition* (Charles Scribner's Sons)

TWO SACRAMENTS

At the heart of the Church's life there are the two sacraments of our Lord. The sacrament of Holy Communion is always celebrated in the plural—"the Body of our Lord Jesus Christ which was broken for you." In it the individual Christian comes to his Lord, not alone, but as a member of the whole family. The sacrament of Holy Baptism, however, is always in the singular—"I baptise thee in the Name of the Father, the Son and of the Holy Spirit." Here the individual stands alone, called by name and incorporated into Chirst and his body.

—Daniel T. Niles, in *That They May Have Life* (Harper & Bros.)

Books on U. S.-Russian Negotiation

A Review

by

D. F. FLEMING

The author is professor of International Relations, Vanderbilt University, Nashville, Tenn.

THE Soviet achievement of an atomic explosion, announced in Washington on September 23, 1949, produced grave crisis in Washington. Our scientists had warned strongly that the Russians would make atomic bombs quickly, but the politicians and military men could not believe it. Plans were therefore going ahead on a somewhat comfortable time schedule for the armament and union of Western Europe to be completed in 1954.

The Soviet A-bomb, which immediately raised the spectre of atomic destruction over every city in Western Europe in the event of war, posed the basic question whether we should attempt to settle the Cold War by negotiation.

Powerful voices were raised in behalf of negotiation. Senator Millard E. Tydings, chairman of the Senate Armed Services Committee, spoke out strongly for a world disarmament conference. He called the Acheson policy, that "we must sit and sweat it out," "monstrous defeatism." He asked the State Department to remember that we have the best atomic targets in the world, and begged it to stop playing the deadly checker game with Russia. He demanded "strong, aggressive, imaginative, diplomatic action" to end the Cold War—and was defeated for re-election soon afterwards by McCarthyism and false composite photographs.

The decision in Washington was for a multibillion dollar effort to make Hydrogen bombs—each destructive enough to kill the largest of cities—and no negotiations. As the Alsops put it on December 12, 1949: "two party talks between this country and Russia have long been an objective of Kremlin policy, and their avoidance has long been one of our objectives."

Secretary of State Acheson announced the "no negotiation" policy on February 8, 1950, saying that the Soviet Government was incompatible with peace and freedom. Negotiating with it was like arguing with a river. You couldn't "argue with a river." The only thing to do was to get so strong that the Soviets would have to make agreements with us and keep them.

This has been our national policy for the past two years, accompanied by increasing talk of liberating Eastern Europe, China, and the Soviet Union itself, after we have achieved arms ascendancy.

In the meantime, we negotiate only when we are compelled to do so, as in the case of the recent Russian note about Germany, and then with no intention of deviating from the policy adopted in early 1950.

Is Negotiation Possible?

There is, therefore, a special timeliness in the book, ***Negotiating with the Russians*** (World Peace Foundation, 310 pp., $3.50). Edited by Raymond Dennett and Joseph E. Johnson, this book is a symposium of chapters by eleven Americans who have had experience in negotiating with the Russians.

The New York Times review of this book closed with the statement that here is the evidence justifying our policy that negotiations can succeed "only when they proceed from a situation of strength which gives the Kremlin no alternative but to go along." This conclusion can easily be drawn from the book, and anyone who is so disposed can conclude from it that negotiations with the Russians are impossible.

On the other hand, there is repeated evidence that agreements were more frequent in the period before the Cold War really got underway. The Russians were friendly and courteous in the Bretton Woods negotiations about the International Bank and Fund in late 1945, but at a follow-up meeting in March, 1946, they "kept strictly to themselves" (p. 114). On March 5, 1946, Churchill delivered his speech at Fulton, Missouri, in the applauding presence of President Truman, urging an Anglo-American alliance to dominate the world and put the Soviet Union in its place. Though he did not propose to "interfere forcibly" in Eastern Europe "at this time, when difficulties were so numerous," *The New York Herald-Tribune* assessed Churchill's speech as "a block buster" flung "into the disordered and tottering streets of the city of man."

Another writer in *Negotiating with the Russians* notes "the great deterioration since 1946, not only in the relations between the West and the Soviet Union but also in the political life of Washington" (p. 167), and a third states that "the mildly improved cultural relations with the United States immediately after the war in 1946 and early 1947 undoubtedly indicated that Soviet domestic

and international policy at the time were still in a state of fluctuation." In other words, the Soviets had not decided to be hostile to us and were inclined to be friendly up to the spring of 1947 (p. 268).

Still another of our authors says that it was Zhadanov's speech in November, 1947, "which finally defined the Soviet-Western antagonism in unmistakable terms" (p. 174). This was seven months after the Truman Doctrine, of March 12, 1947, had forbidden all further extension of communism in the world and decreed the encirclement of the Soviet Union, a policy rapidly implemented by the acquisition of air bases all around the Soviet Union.

The last chapter, "Some Soviet Techniques of Negotiation," is contributed by Professor Philip E. Mosely, who has probably had more experience in negotiating with the Russians than any other American. He explains that the Soviet negotiator is not a negotiator in the customary sense, but only a mouthpiece for Moscow, whose wisdom he dares not question. He must therefore patiently restate his position over and over again, unless and until he gets different instructions. This will continue until he is supplied with documents which, sent to Moscow, may produce new instructions. In the rare case when that is not true, Soviet negotiators have devoted "their very considerable ingenuity to helping the progress of the conference, by making many minor but useful suggestions" (p. 277).

The Soviet negotiator also does not believe in good will. He is trained to assume a capitalist encirclement. Andrei Gromyko once said to Frederick Osborn: "You may be sincere, but governments are never sincere"—a remark which any student of balance-of-power diplomacy will not find altogether incomprehensible.

Negotiating with the Russians is a grim business, since the Soviet negotiator is "tight as a spring, deeply suspicious," and always determined to make the will of his government prevail. Yet Mosely is equally certain that "Within this ongoing history of conflict . . . Soviet tactics and techniques are not inflexible," and he says emphatically that "positions of strength" and negotiation must be teamed together. As this reviewer sees it, this is the great danger that we face, that we will never begin to negotiate until we have preponderant power and then seek to enforce *our* will on the stubborn and wilful Russians.

Negotiation and the building of strength must not be "regarded as alternatives or as opposites," says Mosely. They must go hand in hand and, above all, "when strength has been built, refusal to negotiate may precipitate a colossal struggle, which would be fought as a cruel civil war in many parts of the world" (p. 302). This describes the danger in which we stand exactly—in terms that we should remember daily.

Kennan to Moscow

The coming diplomatic struggle over Germany, which the Russians have recently initiated, should logically lead to a general settlement. Whether this will prove to be the case may depend in considerable degree on our new Ambassador to Moscow, George Kennan.

At first glance this may seem a little surprising, since Kennan was the author of the famous article by X in *Foreign Affairs* (July, 1947), which spelled out in detai the doctrine of containment, of which Kennan had beer one of the leading authors. In this article he thought al Soviet policy was based on the concept of "the innate an tagonism between capitalism and socialism," that antag onism being permanently postulated. He emphasized re peatedly, however, that the Reds had no timetable, being assured by their domga that the eventual triumph o communism was certain. Their political action was "a fluid stream, which moves constantly, whenever it is permitted to move," but could be dealt with by "a long term, patient but firm containment of Russian expansive tendencies"—no blustering or gestures of "toughness." What was required was "the adroit and vigilant applica tion of counter-force at a series of constantly shifting geographical and political points, corresponding to the shifts and maneuvers of Soviet policy." The Soviets would recognize the force of our pressure and subside.

One might have supposed that the exponent of this policy would not be received as our ambassador in Mos cow, particularly after the current episode in the con tainment of communism has led to 1,500,000 military casualties in Korea, and a long-drawn-out stalemate. The Kremlin, however, is wise in accepting Kennan, for he has done a great deal of sober thinking during his recent year at the Institute for Advanced Study in Princeton.

Some of the results are evident in Kennan's ***American Diplomacy, 1900-1950*** (University of Chicago Press, 154 pp., $2.75). In investigating our war with Spain, in 1898, he discovered the "unabashed and really fantastic warmongering of a section of the American press," and that we gave Spain a flat three-day ultimatum which "we knew they would not, and could not accept." He finds also that our sudden seizure of the Philippines was engineered by "a very able and quiet intrigue by a few strategically placed persons in Washington," later blessed by war hysteria.

Coming to our famous "open door" doctrine for China, long one of our most hallowed doctrines, he has learned that it was the work of an astute Britisher, Hippisley, who was a friend of Rockhill, who was a friend of Secretary of State Hay. But the fantastic part of it was that Hippis ley was really working against British smuggling from Hong Kong into China.

From this strange beginning we soon found ourselves periodically "inducing other governments to sign up to professions of high moral and legal principle," public opinion applauding. But what is "public opinion"? It is not the feeling of the whole people at all, but "the expression of the interests of special highly vocal minorities —politicians, commentators, and publicity seekers of all sorts: people who live by their ability to draw attention to themselves and die, like fish out of water, if they are compelled to remain silent."

Here is the main reason for the war hysteria which grips us today, but Kennan is the first American leader who has had the courage to say so, even indirectly.

He also recognizes "that the maiming and killing of men and the destruction of human shelters and other installations, however necessary it may be for other reasons, cannot in itself make a positive contribution to any

emocratic purpose." Here, too, is a keen, vitally needed erception, and it is followed by a statement of belief that nother world war would not give military victory to either de.

The last chapter in the book, "America and the Russian uture," follows a reprinting of the X article of 1947. n the concluding chapter he specifically eschews war as solution and warns that, whatever happens, the system n Russia "will never be a system identical to our own. nd no one will be able usefully to force the pace, parcularly no one from the outside." Here is a healthy antiote to the rising mentality in this country, so luridly ortrayed in the famous October 27, 1951, issue of *Colers*, that it is our sacred duty to go and liberate the ussians and give them our ideas, magazines, and goods, ncluding high-heeled shoes for women.

Kennan is positive that "no great and enduring change n the spirit and practice of government in Russia will ver come about primarily through foreign inspiration or dvice" (p. 144), and that war is "a process which of tself can achieve no positive aims."

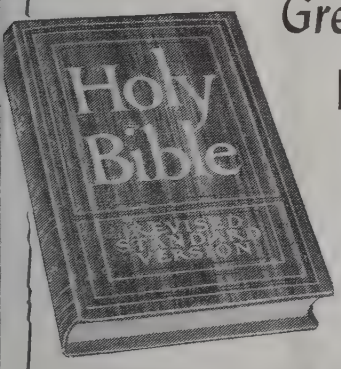
Warburg on Coexistence

No American has worked harder to avoid a final disstrous clash of wills between the U.S.A. and the U.S.S.R. han James P. Warburg, whose books on the Cold War ave been keen, brilliant, and convincing. His latest ffering, ***How to Co-exist Without Playing the Kremin's Game*** (Beacon Press, 228 pp., $2.75), strikes hard gain at the assumption that it is a military struggle we are in, instead of an ideological conflict, and at "The Evil Consequences of a Negative Policy." There is something badly wrong when the most powerful nation on earth gets "into a state of such confusion and anxiety that its courses of action are dictated by fear rather than purpose, and when other far less powerful and more exposed nations do not show anything like the same degree of anxiety" (p. 44.). Either our West European friends are "recklessly insensitive to a danger which threatens them from across the street—or else we are irrationally sensitive to a menace from which we are relatively remote."

In other chapters, Warburg analyzes the causes of our fear, including the failure of our courts to stop the hysterical attacks on our own civil liberties, our exaggerated fears of treason, and our ideological ignorance. Not least among our phobias is the fear felt by the soldier.

Warburg examines in hard-headed, realistic fashion all the areas of conflict, our penchant for putting ourselves everywhere on the side of preserving the *status quo*, and our new habit of coercing our allies to do our will, even to stopping their trade with Russia. He lays bare the complete bankruptcy of the muscular policy which the Truman Administration insists upon, and warns that the abandonment of diplomacy "will lead, sooner or later, to a trial of brawn, in which we shall triumph only to lose forever most of the values we seek to preserve" (p. 210).

This is a book that anyone who loves his country cannot afford to miss. If one can afford to buy only one small book, this is it. It is simply written, fearless, informative, and convincing.



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Browsing Through Recent Fiction

A Review by GERALD KENNEDY

THIS business of reviewing books, especially novels, is one which tends to produce the closed mind. After one has read too many books, the sense of expectancy grows dull and an unconscious prejudice is born against all books. This is probably as bad as being too naïve—perhaps it is worse. For the reviewer's job is to hear what the author is saying and then determine how well he has delivered his message. This demands the open mind and the sympathetic heart. The temptation to slash away without pity at any weakness which may appear should be overcome. Only the second rate find any real pleasure in making honest men appear to be incompetent, and only the blind fail to appreciate good workmanship. At least this is my theory, even if it fails too many times to be my practice.

The tragedy of the whole thing so often lies in the fact that those who have faith cannot write and those who can write have no faith. In the first instance the reviewer can do little but praise the effort and criticize the technique. In the latter case, he can only speak of the good writing and bewail the lack of something to say. But when the two meet in one book, then he thanks God and takes courage. In what follows, there are examples of all these categories.

REMARQUE, *Spark of Life.* This is one of the best novels I have read in many a day. It brought back to my mind Hershey's *The Wall,* which in itself is a high compliment. It is the story of the unconquerable spirit of men in a Nazi concentration camp. From the beginning to the end it has the ring of reality and it shows research. There is a wonderful statue in Dachau of a starved man with an unconquerable light in his eyes which I saw two years ago. *Spark of Life* is the perfect commentary for that unforgettable monument to the greatness of the human spirit. Incidentally, now that our own government is planning the construction of concentration camps under the permission of the McCarran Act, we had better read this book and say to the President, "It shall not happen here."

LAGERKVIST, *Barabbas.* The appearance of a novel with a biblical theme always causes me some uneasiness lest it be a mere rehash. But here is a great book written by a writer well known in Scandinavia and now recognized throughout the world. What happened to Barabbas after a Teacher from Galilee had died in his place? Did he become a Christian? Was he made better or worse by this sacrifice? What kind of man was he, anyway? These are the questions the author wrestles with and this is the theme of his story. It is a major achievement in the realm of fiction, and a novel which will be a lasting treasure.

STONE, *The President's Lady.* Anyone vaguely familiar with American history will recall that there was some scandal associated with the name of Mrs. Andrew Jackson. They will also remember that her husband stood beside her through it all and defied the scandal-mongers to do their worst. Irving Stone has written a book to show that he thinks Mrs. Jackson was a fine person and her detractors either idle gossipers or malicious defamers of character. The trouble all started when she married Andrew before her divorce proceedings were concluded. This was done in ignorance and soon would have been forgotten if her former husband and his friends had not seen a way to make political capital out of an innocent error. In order to restore the balance Mr. Stone portrays her almost too good to be true. But if one must exaggerate, let it be on the side of the angels, I always say.

DU MAURIER, *My Cousin Rachel.* Daphne du Maurier is an artist when it comes to using words. Like *Rebecca,* this book has some beautiful, haunting passages. It tells about an Italian woman who married an Englishman and who, after she had become a widow, visited the home he had left to his young cousin. The problem is whether or not she had poisoned her husband, which the cousin strongly suspects. But in spite of a real prejudice against her, the young man falls in love with her, makes a fool of himself (the two things are not always synonymous), and then sets a trap which kills her. You never know for sure whether she killed her husband or not, but at least one reader was rather relieved when she went to her reward.

It always irritates me a little to read about a person whose foolishness is obvious to every other person in the book, but with some blind perversity, the hero goes on believing things that ought not to fool a six-year-old child. If you say that life is like that, I suppose it is at times, but surely not so often nor so obviously as it is in novels. Anyway, du Maurier can write.

SEDGES, *Bright Procession.* This one fooled me. It got better as it went along and finally I had to reverse my first judgment. It starts out telling about a successful business counse-

ır, son of a minister, who is obiously heading for a fall. You can lmost see the conversion coming in ıe usual trite manner. But the hero s a real man and when at last he nkes over the administration of a uge foundation set up for the high urpose of discovering good men and omen and giving them their chances or influence, it has the quality of reaonableness. Of course, there is the ove story, the tragedy of death, and ne discovery of the right girl at last. Ve will not all go along with the uthor's thesis of natural born goodess in some and its almost total abence in others, but at least he knows ve need goodness and not cleverness. his is certainly a book that deals vith real life.

LANDON, *Angle of Attack.* I appreiate books written by men who know vhat they are writing about. The ense of authenticity is strong in this ıovel. You feel that the author was a lyer (as he was), and has been hrough the fear, the horror, the exitement of his characters. A wounded omber being escorted to the German ase after lowering the landing gear which was the sign of surrender, suddenly turns its gun loose on the accompanying German planes and escapes. The Germans swear vengeance and what happens after that makes a story that is terrific. This is another novel about the war, but its study of human nature is beyond time and locale.

HAYCOX, *The Earthbreakers.* Off and on for a number of years I have read stories by Ernest Haycox. They were always western yarns, and almost without exception they were good. After moving to Portland, I found that Haycox was a citizen of my city. He was president of the Rotary Club of which I am a member. His death last year was a shock to his friends and a loss to writing. His last novel is about the early settlers of Oregon. I am prejudiced in its favor but even when discounting that, it is an enjoyable story. When we realize what we owe to the people who settled the West, we begin to have a deeper appreciation of America. There is a certain amount of sex in the novel, but then, there is in life, isn't there?

FULLER, *Brothers Divided.* Another story about a preacher finds me with mixed emotions. It started out much better than average and at one point I said to my wife, "This fellow knows what he is writing about." He takes a young man to seminary (obviously Union) and gets him inspired by one of the teachers (probably Niebuhr). His brother is a wrong one and goes communist in spite of a good family.

But then the author seems to have sold out to Hollywood. The tale ends in a series of what seemed to me at least, unreal, unlikely, if not impossible situations. If Andrew Jackson had to spend a good deal of time defending his wife's reputation, I hate to think what the young preacher in this story would find it necessary to do. He would not have much time for preparing his sermons is my guess. It just would not work, brethren, at least in the church as I know it.

MCCARTHY, *The Groves of Academe.* I saw so many good reviews of this book that I ordered it. Perhaps too much was expected, but it does not seem to me as good as described. It is a clever satire on the politics of a college faculty and it shows the touch of an accomplished writer. But it never seemed to march, and I could lay it aside with ease at most any moment. Somebody wrote an article on books in *Harpers Magazine* not long ago and said that an author had to make the reader feel that what was written about was important. That is probably it—I did not think it was important. That, however, may be a conclusion resulting from an unsociable mood and you had better try it for yourself.

BRODHAY, *Ripened Hopes.* A sentimental little story that blasted any hopes I may have had for it in the first few pages. It is only for those who want it sweet and uplifting; but for those who feel that novels ought to have some faint resemblance to life, the answer is no.

OTTO CHESTER BRODHAY, *Ripened Hopes.* Exposition Press, 258 pp., $3.

DAPHNE DU MAURIER, *My Cousin Rachel.* Doubleday & Co., 348 pp., $3.50.

EDMUND FULLER, *Brothers Divided.* Bobbs-Merrill Co., 365 pp., $3.50.

ERNEST HAYCOX, *The Earthbreakers.* Little, Brown & Co., 405 pp., $3.50.

PAR LAGERKVIST, *Barabbas.* Random House, 180 pp., $2.75.

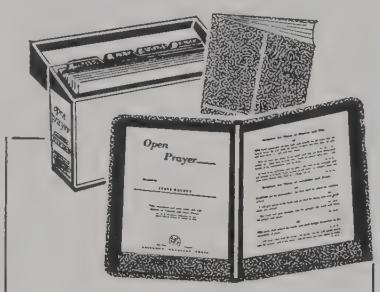
JOSEPH LANDON, *Angle of Attack.* Doubleday & Co., 254 pp., $2.75.

MARY THERESE MCCARTHY, *The Groves of Academe.* Harcourt, Brace & Co., 302 pp., $3.50.

ERICH REMARQUE, *Spark of Life.* Appleton-Century-Crofts, 365 pp., $3.75.

JOHN SEDGES, *Bright Procession.* John Day Co., 305 pp., $3.50.

IRVING STONE, *The President's Lady.* Doubleday & Co., 338 pp., $3.50.



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REVIEWS

Secularism at Its Best

NEW HOPES FOR A CHANGING WORLD, *by Bertrand Russell. Simon and Schuster, 213 pp., $3.*

It is delightful to read Bertrand Russell. He bristles with wit, a sense of freedom, logical neatness and real high-mindedness. He wrestles with the perplexing problems of our age and believes that if only man came back to his reason he would master them. To that end, he makes numerous proposals which he believes are dictated by reason or intelligence or common sense. If these proposals are followed, then, he thinks, fear will be banished, man will be happy, and the world will be at peace. Again and again he insists that all this is absolutely within our grasp and that only our folly need land us in disaster. Thus there are these two powers in man, folly and wisdom, and history is the arena of their interaction.

To students of Mr. Russell, there is little that is metaphysically new in this book. Every fundamental persuasion concerning man, the universe, and the final things Mr. Russell has already expounded in some former work of his. There is some novelty in his coming to grips with some of the psychological, political, and international problems of our time, though it can be shown that in most cases his analysis of these issues is naïve. The never-waning novelty of any work by Mr. Russell is the joy and wit with which he treats his themes, the boundless exuberance of spirit which he manifests throughout, and the felicity of expression which his logical powers seem always able to command. But the difficulty with this last point is that logical neatness gives only a deceptive appearance of truth, with the result that one acquires one of the deadliest illusions that can befall a seeker after the truth: I mean the illusion that one has really grasped the objective truth when in reality all that he has managed to do is to impose upon the given phenomena his own logical division, structure, and subjective completeness. But certainly thinking and writing are not drudgeries to Bertrand Russell.

A brief review is not permitted to be a detailed critique. Mr. Russell's thesis is that man has evolved from a brutish animal background, and that in his present threefold relationship—to nature, to his fellow men, and to himself—he carries with him vestiges of outlook and behavior which were appropriate to his subhuman existence but which are today, as a result of advances in science and technique, altogether outmoded. Man's salvation therefore consists in changing his habits of mind and action to suit his present situation. Mr. Russell illustrates this thesis by detailed reference to the perplexities of contemporary life.

Mr. Russell everywhere enjoins us to respect the facts; but in a serious critique of this book one can easily show that what Mr. Russell calls "the facts" is only an abstract selection of the richness of the given phenomena. It follows that he goes about the business of thinking with a few rigid categories which enable him to see what he sees and at the same time blind him to the totality of the given. Thus his views of science and its importance, of the evolutionary descent of man, of the place and structure of fear in human life, of the causes of war, of the nature of law (he speaks exactly as Thrasymachus did), and of the ideologies which have determined human history—all these doctrines are without adequate foundation.

Not only has he not said the last word on any of these fundamental things, but his ideas are distinctly misleading. For instance, one wonders whether Mr. Russell has ever read and pondered the fundamental critiques of the doctrine of evolution which have appeared the last seventy years. In particular, has he faced the problem of creation *ex nihilo?* I believe if he seriously grapples with this issue, he will have to modify most of his positions.

It is amusing how Mr. Russell seems to be quite happy when he understands himself in the light of the lower animals. He never tires of arguing from how dog and cats behave to how man himself is made up. What if man can never be understood this way but only in the light of that which is above him, or that which at least is more authentically human! In this case, Mr. Russell can understand himself not by comparing himself with cats and dogs, but by letting himself be judged by the great men of history.

Every book has its own peaks of vision. In my opinion the chapter on "Limits of Human Power" in the first part, the chapter on "Conflicts of Manners of Life" in the second part, and especially the chapter on "Fortitude" in the third part constitute the peak of this work. There are a few attitudes that are distinctly Russellian: his wonderful gentleness (he would not bruise a reed), his abhorrence of violence and consequently his advocacy of change by agreement and evolution, his belief in birth control as of absolute necessity for solving the problems of Asia and Africa, his belief in World Government, his advocacy of racial intermarriage where races are living side by side, his touching fear of fear, his doctrine that we should outgrow the obsession of sin, his horror of the Soviet system, his critique of capitalism, his belief in man despite man's stupidity, his untiring emphasis upon the supreme importance of early education, and his insistence on what is positive, hopeful, expansive, spontaneous, and natural in human life. We have perhaps here the voice of modern secularism at its best.

The last two chapters in this work portray an outline of Mr. Russell's ideal world. They have interesting insights but there is nothing in them that cannot be gleaned from the best of contemporary literature.

It is always delightful to read Bertrand Russell, but one should not take him very seriously. One wonders whether he himself wishes us to take him very seriously. For example, he leaves an entirely unfair impression upon the reader of Saint Augustine. He pokes entirely unjust fun at him on page 195 in connection with how he learned Greek and Latin, and in the preceding chapter on "Fortitude" he refers justly to Plotinus and Boethius as among the great sages who kept their equanimity of spirit when the Roman Empire was crumbling, but fails even to refer to Saint Augustine as the chief figure who emerged triumphant out of the debris of the universal collapse. This is an instance of where one either does not know the facts or intentionally glosses over them. It may be that he extols Plotinus and Boethius because he thinks of himself as playing an analogous role in the present chaos; but who knows if an obscure, humble Trappist monk may not emerge from the present general crash as the real beacon for the future?

This is not a great metaphysical work. It is a series of reflections of varying depths upon the contemporary chaos. In fact, Mr. Russell will not go down in history as a great metaphysician. I am sure he does not covet this honor for

imself. Mr. Russell's abiding contribuons during the last half century are wo: his work on logic, especially *rincipia Mathematica* of which he was ie joint author with Alfred North Whitehead, and the school of logical ositivists which he inspired. Whatever ie ultimate worth of his contributions pure logical theory, I believe logical ositivism is one of the basic aberrations f the human mind at present. Maybe a enuine examination of conscience may ead Mr. Russell to accept part of the esponsibility for the present great crisis f the spirit.

Mr. Russell wants us to lift up our yes and say: "No, we are not miserable inners." I believe this is false and can ead only to illusion. The truth is we are iiserable sinners and are in desperate eed of transcendent aid, both to know nd to be in the truth.—***Charles Malik***

New Ground in Theology

THE CHRISTIAN UNDERSTANDING OF GOD, *by Nels F. S. Ferré. Harper and Bros., 271 pp., $3.75.*

Dr. Nels Ferré's progress toward the full exposition of his theological system reaches a decisive point in this volume. Previously he has outlined the philosophical presuppositions about faith and reason, nature and history, existence and ultimate being which enable him to show the positive relation of Christian faith to man's rational apprehension of it. Now he has given us his doctrine of God. This includes God's work in creation, in incarnation, in atonement, and in last things. Thus the main themes of Ferré's Christology and his view of salvation are presented with his doctrine of God in one integrated treatment.

In his doctrine of God Ferré shows the bold willingness to break new ground which has characterized all his work. He is not bound to any conventional or traditional doctrine nor is he willing to confine Christian thought to a finished rational scheme. The one condition which his doctrine must satisfy for him is that God must be understood as *agape*, the self-giving love we know in Christ. The problem of this volume might be stated: "What would it mean to think through the whole being of God, his relation to the world, to time and space, to all creatures, and his work in creation and redemption with this one indispensable clue, that God is love?"

In the section on God's being Ferré deals with the problem of the mode of God's being and his relation to the processes of existence. Here he is in sympathy with Whitehead and others who hold that God's being cannot be static and impassive. If God is love, his being is creative in its very nature.

In his treatment of Christology Ferré insists that we must accept the limitations of our knowledge about Jesus. It is impossible to give conclusive and literal documentation to the circumstances of his birth, or to the event of the resurrection. While we can say that Jesus is the conclusive revelation of God, we ought not to say he is the final revelation in any sense which would deny that there is an eternity of new life and development under God for all his creation. In his discussion of last things Ferré gives a brilliant analysis of the meaning of hell, a subject widely and delicately avoided by much contemporary theology. His view is that hell is a state of the sinful soul through which God still works to bring man back to love. In the end God destroys all evil, and saves all life. Nothing can really defeat his purpose.

It is just this last affirmation which it seems to me opens up the central problem in Ferré's theology. He says God is absolutely sovereign; therefore the perfect outcome of all things can be asserted. But how is this absolute sovereignty of God known? History cannot prove it. Ferré is surely right about this. Therefore, we must have a knowledge of God which goes beyond our experience. And this I take Ferré to hold. Here he seems to be close to the Thomist view of a "two-story" world, with God's mode of being so far transcending ours that we must finally go beyond the structures which make our experience intelligible and penetrate by a kind of projective analogy to God's being. This attempt to combine a theology of experience with a theology which presupposes a higher order transcending our experience is, it seems to me, the key to Ferré's method.

Whether this can be done convincingly and whether this method takes full account of the actuality of our experience of God revealed in the cross in history seems questionable to me. But Ferré is conscious of the magnitude of the problem. His is a vigorous and independent theological mind, and this volume leads the reader far into the mystery of the Christian vision of God.

Ferré's writing communicates more than thought. He combines intellectual power with spiritual depth. I do have to say, however, that for this reviewer at least Ferré's somewhat "free and easy" style has its difficulties. Thought so profound deserves a more critical attention to syntax, to vocabulary, and to a clarification of the logical structure of the argument. Difficulties at these points tend to come between me as the reader and this writer whose work I am so eager to understand.—***Daniel D. Williams***

REVIEWERS

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DANIEL D. WILLIAMS, associate professor of Christian Theology, The Chicago Theological Seminary, Chicago, Ill.

Understanding Religions

TYPES OF RELIGIOUS EXPERIENCE, *by Joachim Wach. University of Chicago Press, 275 pp., $3.50.*

Here is a collection of ten essays on the nature and types of religious experience composed by a scholar in the field of the history of religions. They are not easy exercises in reading intended to refresh one's memory or to organize one's thoughts or to summarize the current knowledge in their field; but rather to suggest by reflections and examples the possibilities offered by pursuing a study of the subject.

No, it is not an easy book to read. Wach has no time to initiate laymen into the thought patterns and nomenclature of his wide range of subject matter. Furthermore, he hardly has time to translate from the variety of languages in which he found his sources, so that his quotations except from the Latin and French were wasted on this reviewer. But he makes up by cramming the essays full of scholarship, information, and interpretation, and by giving readers stimulating mental activity in the fields of theology, philosophy, history, sociology, and the history of religion.

This book does not attempt to cover its subject by any means, and rightly so. Instead, in its 275 pages, it endeavors to reopen a study which William James made into a classic fifty years ago, on the grounds that much knowledge has been opened to students in this field since James's day.

Wach begins with the conviction that there are certain universals in religion which we find by distinguishing between religious experience and its expression. It is confusion at this point, he says, that has led to the traditional argument that "because it has been the dominant religion in the history of the Western world, Christianity is or ought to be the 'natural' form in which our faith should be cast, just as Hinduism, because it has served India in the past, or Buddhism, because it fits the Eastern temper, are the appropriate religions for those parts of the world. This argument implies a grave misinterpretation of the nature of religious experience."

Moreover, the author moves along firm in the belief that followers of any great faith will benefit by understanding other great faiths. His purpose is "to help toward a more intimate acquaintanceship with the witness and the witnesses of genuine religious experience at various times and in various places."

The first three essays are methodological, the content having grown out of years of reflection as scholar and teacher. The next three are devoted to some aspects of the history of non-Christian religions: the idea of man in near Eastern religions; the spiritual teachings of Islam; and the study of Mahayana Buddhism. The final four essays deal with some aspects of the Christian religion: the religious ideas of Caspar Schwenckfeld, Alexis de Tocqueville, and Rudolf Otto; the sociology of church, denomination, and sect; and the author's conclusions concerning recent trends in the study of religions.

The student of comparative religion will find the book a delight; the disciple of Christ will find it enlightening; and others will find it rewarding or dull according as they give or withhold themselves in the reading.—***Raymond E. Cardwell***

Rabbinic Judaism

THE WISDOM OF THE TALMUD, *by Rabbi Ben Zion Bokser. Philosophical Library, 180 pp., $3.75.*

For too many modern scholars, the challenge to be objective brings it about that any love for the object of his study is carefully pruned away. Rabbi Bokser's book avoids this pitfall brilliantly; his emotional attachment to the Talmud is never hidden from the reader. Consequently, the Christian who picks up this book can learn from Rabbi Bokser's manner what usually defies precise articulation: the deep quality of Jewish affection for the Talmud. I know from experience that this is difficult to teach; but if it can at all be caught, Bokser's book is thereby unusually significant.

Second, Bokser has written a very short book, running only to 167 pages of text. It is not designed to rival George Foot Moore's classic three-volume work, which is too expensive for the usual minister to buy, and often too technical for him to appreciate. It is not like Cohen's *Everyman's Talmud;* I have used Cohen in classes at Vanderbilt as a textbook for a course designed for candidates for the Christian ministry. Cohen is replete with rabbinic illustrations, and an abundance of useful homiletical material is to be found in it. But Cohen gives us not a distillation of Talmudic attitudes but rather the variegated materials before he has distilled them. Neither Cohen nor Moore seems to me to be fitted for the usual reader. But Bokser's book is a wonderfully apt answer to a need: an eminently readable, brief appreciation of the Talmud.

Bokser's brevity does not lead him into a betrayal of scholarly responsibility. Indeed, the determination to be brief has imposed upon him an arduous set of choices of omission and inclusion, and I think that Rabbi Bokser has chosen very wisely.

He gives us initially a clear description of the nature and contents of Talmudic literature, as Moore does at length and as Cohen does almost as a list of notes. Rabbi Bokser then proceeds to supply what is lacking in both Moore and Cohen, the history of Jews in the Talmudic period. Since in most Christian seminaries the study of the history of the Jews comes to an end with the period of Jesus, the Christian who frequently wonders what happened within Judaism after the time of Jesus can find in *The Wisdom of the Talmud* a beautifully written summary.

Here then is an accurate and readable introduction, written with laudable passion, to the literature which Jews hold sacred second only to the Old Testament. It describes not only the body of the Talmud, but it recreates the very spirit of the ancient storehouse of religious devotion.

Perhaps here and there some other writer might have wanted to depict individual trees a little differently; but only the pedant or the capricious can quarrel with Bokser's depiction of the forest. He never loses sight of the small canvas on which he is painting a very large picture. He gives his reader an integrated whole, and his great capacity for retaining proportions is everywhere discernible. George Foot Moore wrote once that the usual medieval Christian writer on Judaism, in selecting out of the Talmud items of predominating Christian interest (such as messianism), unconsciously did violence to the role of messianism in the totality of Judaism. The proportions in Bokser's treatment of whatever item he deals with are well considered and apt. One can see in Bokser not only what certain doctrines were, but what they were in the total context of rabbinic Judaism.

There often intrude into evaluations of Jewish legalism either the Protestant extension of Pauline antinomianism to a degree which prevents sympathetic understanding, or else a Jewish rebuttal of partisan deprecations with the rebuttal itself becoming partisan. Bokser is interested in neither apologetics nor in

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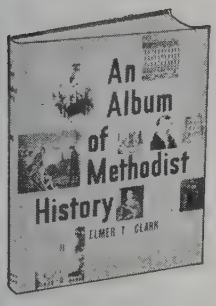

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defenses; Paul is not mentioned in the book. While Bokser reproduces some of the incidents of late medieval and modern times when Jew haters fancied that the Talmud was a great source of anti-Christian preachments, he does this in the context of demonstrating the peculiar role in which the Talmud occasionally comes to play. But Bokser does not deviate from his chosen task, of illuminating for us what the Talmud was and what it meant.

A good little book is often more useful than a big great book. *The Wisdom of the Talmud* is little, and it is good—in fact, it is excellent.—***Samuel Sandmel***

Publicity

PUBLIC RELATIONS MANUAL FOR CHURCHES, *by Stanley I. Stuber. Doubleday & Co., 284 pp., $3.*

Here is another "how-to-do-it" book, and a good one. Several public relations practitioners have acclaimed it the best in the field. This reviewer believes it is the equal of another recent book on the subject, *Interpreting the Church Through Press and Radio,* by Roland E. Wolseley, which was reviewed in the November, 1951, issue of THE PASTOR.

Writing mainly from the standpoint of the local church, Mr. Stuber maintains that the church's entire program—including the private lives of the pastor and lay officials—is basically public relations. Therefore, the arrangement of flowers, the music, the steps that need fixing, the dog-eared songbooks, all are factors in "good" or "bad" public relations.

He even has a chapter on "How the Pastor Can Keep Out of Trouble." Here again he scores well with sound advice. Example: "It is better to have a poor sermon than to build it around a juicy but questionable story, no matter how cleverly disguised," he counsels in a section on "church gossip."

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The book, however, is not a hodgepodge of trite aphorisms. By writing tersely and simply, he has managed to cover a wide variety of problems (many of them minor, to be sure) that any pastor is likely to face.

In addition to instruction on writing news stories, preparing the church bulletin, writing letters, the book contains helpful information about audio-visual aids, exhibits, promoting special events, publicity committees, budgets, the church library, and how to "behave" on the radio and television. A good reference section on sources of religious films, slides and books and other miscellaneous information is also included. The book is well indexed for easy reference.

Probably the best reason why the pastor should take inventory of his public relations is advanced by Mr. Stuber when he reminds us that "Those who do believe that in true religion there is salvation must compete on an equal basis with powerful propaganda machines of rival causes . . . unless religion brings its own message outside the churches, out into the world where people live, it will find itself battling increasingly against greater and greater odds."

The author is chairman of the Public Relations Committees, Division of Home Missions and Joint Department of Stewardship, the National Council of Churches. Previous books are *How We Got Our Denominations* and *Treasury of the Christian Faith.*—***O. B. Fanning***

Cultural Harmony

RELIGIOUS FAITH AND WORLD CULTURE, *edited by A. William Loos. Prentice-Hall, Inc., 294 pp., $5.*

Here is a symposium by twenty writers who seek to "make an open-minded, realistic appraisal of the interdependent world in which we live, with all its transcendent and demonic aspects." The contributors have worked for answers to two basic questions: (1) how can progress be made toward developing an all-embracing world culture, and (2) how can the resources of religion contribute to the growth of world community?

Planned under the guidance of the Joint Education Committee of The Church Peace Union and The World Alliance for International Friendship Through Religion, the volume is edited by the educational secretary of these two organizations. The book is more exploratory of the problem than definitive in its answer.

A rough classification of the essays into a description of the present situation, a discussion of freedom and order and suggestions for attaining a world embracing culture is offered, but the issues overlap. After all, "directions for all who would help establish peace with justice" touch many kinds of questions and they must range widely.

While Fosdick's paper, "What Do We Mean By Religion," does not throw much new light on this old question, it does set the stage for the central theme of the book, namely, that diversity in culture can yield harmony in function between groups, if some common denominator of religious faith inspires mutual respect. "A liberal-minded casuistry" expresses this point for Walter Matthews. Collier's sociological and Allport's psychological analysis of "the present situation" are excellent. The former's conclusion that our mastery over nature has resulted in (a) an exaggerated confidence in human powers, and (b) a loss of meaning in the doctrine of suffering, shows genuine insight.

Nels Ferré calls attention to the significant problem of preserving tolerance in faith without dissolving conviction into relativism. With his usual brilliance, Rabbi Silver makes a strong case for the view that the crisis of our age is "more spiritual than economic. It is a crisis of ideas and beliefs." Here the philosophers, teachers, and preachers will find plenty of ammunition.

One of the most helpful themes set forth is that a culture undergirded by a liberal and prophetic religion that is not strictly bound by institutional authoritarianism is the "true revolution." On the other hand, it is the communists who are the true reactionaries, for they propagate "the same kind of tyranny that has enslaved man down through all the years." Erwin Canham goes on to say that "the American way" must not be confused with a certain standard of living, orderly institutions, or technical progress. Its essence is rather "the central place given to God's individual man . . . and the opportunity [for him] to work out his own destiny."

Probably this book is like many sermons, more notable for description than prescription. But the latter emphasis is the crux of the matter, and those who venture to this stage, which goes beyond complaint to constructive planning, will find nourishment for their highest thoughts. There are few wasted pages.—***Louis William Norris***

Theology and Church Unity

UIDE TO THE CHRISTIAN FAITH, *by William A. Spurrier. Charles Scribner's Sons, 242 pp., $2.50.*

This book discusses all the major nets of the Christian faith. The author ismisses the people who say "what you elieve about religion doesn't matter, 's what you do that counts" with the atement that "knowledge can never be substitue for responsible action," for what we do is dependent upon what e believe." In a chapter on "Reason nd Faith," he takes issue with those ho claim "science alone seems to be he only avenue to truth," and asserts hat "most of the issues religion deals ith can't be proved in the science labratory."

The writer of this volume is a profesor at Wesleyan University, at Middleown, Connecticut, but it is not stated ither on the jacket or title page what ubject he teaches. One occasional refrence suggests he teaches Bible. His purpose is to fill a wide gap between 'theological books" and "popular religious books." He describes the books by heologians as too scholarly and too profound, while the "popular religious books," he claims, are "often merely self-help pot-boilers, warmed-over sermons of optimistic encouragement, or thumbnail comments on the passing scene." The author, who says he is a "liberal," likes to think that the theological viewpoint in his book is in accord with "the traditional orthodox Christian position." Many readers will think otherwise.

One feels at times that Spurrier is straining to be facetious and funny, rather than factual. The atmosphere of the college classroom hangs over the book, and this may limit its usefulness, especially with mature people. In many cases, oversimplification is all too evident, as when the author states that "the main Christian doctrines are present in almost all the denominations. What keeps us apart are small secondary beliefs. . ." (Here is a voice from the cloister, not from the pastorate!) This is too much, especially coming from an Episcopalian! Could the bishops of the Protestant Episcopal Church ever be induced to concede that the doctrine of apostolic succession is a "small, secondary belief"? Yet conversations toward reunion both in England and in this country have always bogged down because of insistence upon the "small secondary belief" in apostolic succession. We are separated, according to the author, by "psychological problems." "Church A just doesn't like the people in Church B across the street." Surely immaturity is revealed in the statement that "by and large, uneducated ministers and laymen who have no real knowledge of Christian doctrine are the chief barriers to the union of Protestantism."

The chapter on salvation is challenging if not convincing. "Anxiety is one of the conditions which lead to sin," and the conversion process begins when a man becomes aware of his "tensions and anxiety." It is stated that "it is perhaps no accident that psychiatry seems to have arrived at a process that exactly coincides with the Christian process of conversion." That is a bold statement, and this reviewer would like to see a Gallup Poll conducted among the clergy to determine its acceptability.

Young people may find this book stimulating, even though its findings may not be satisfactory. The author tells in the first half of the book what he will discuss in the second half; in the second half he refers back to what he has said in the first half. The reader finds

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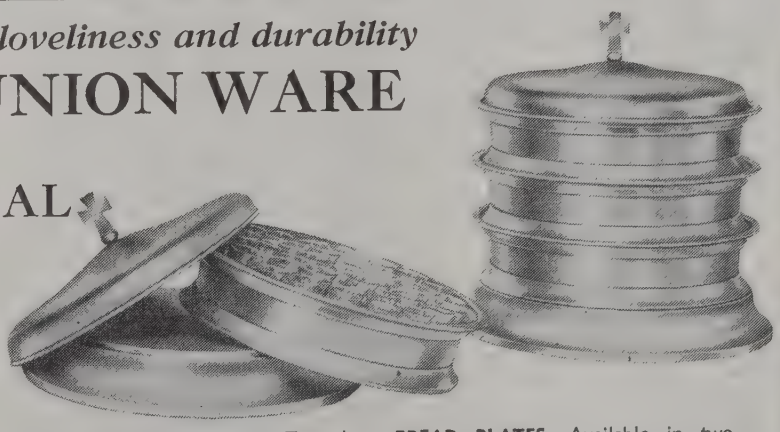

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this practice exceedingly tiresome. The author spends far too much time at the beginning of each chapter stating what each belief is not, and too little time upon synthesis. The best possible use for this volume would probably be as a textbook in colleges. Mature readers will not find satisfaction in it.—***Percy Frank Asher***

For Our Times

FOUR PROPHETS OF OUR DESTINY, *by William Hubben. Macmillan Co., 170 pp., $2.75.*

This little book is very much worthwhile from the point of view of helping Christian ministers understand the terrific events of modern history. The average minister can read this book with profit. A senior in a theological seminary, having read this book, remarked, "It's wonderful. It helped me understand the course of life in our times."

The four prophets are Sören Kierkegaard, a Danish Lutheran; Fyodor Dostoevsky, the Russian Orthodox; Friedrich Nietzsche, the German religious and philosophical rebel; and Franz Kafka, the Bohemian Jewish skeptic. They were all men who suffered intensely. "Kierkegaard regarded it as the beginning of all spiritual insight; Dostoevsky saw in it the key to understanding others; Nietzsche felt it was an obstacle to be overcome. Only Kafka let it be a cruel and senseless fact."

They were all critical of existing institutionalized Christianity because of its compromises and shallowness. Kierkegaard and Dostoevsky were believing critics; Nietzsche and Kafka were critics who lacked any deep religious faith.

They all had an "uncanny premonition of the coming European disaster." For Kierkegaard and Dostoevsky European civilization was on the brink of disaster because it had abandoned its religious foundations. Europe's crisis was essentially a spiritual crisis. Nietzsche both expressed and deepened the revolt against Christianity. Although his views were perverted to its own ends, he helped pave the way for the coming of Nazism. Kafka, who was born in Prague in 1883, possessed a unique gift for portraying man's current predicament. He has vividly described the terror of life in Europe since the close of the first world war. His main theme is "an ever-present sense of guilt." But his characters are not clear about the nature of the sins they have committed. For Kafka God is dead. There is, therefore, no hope for me There is no overshadowing providenc in history, and no redeemer. An unr lieved and pervasive pessimism dom nates his writings. Kafka understoo neither his own tragedy, nor that of h generation. But he had vivid power for describing its fear and hopeles ness.

These four prophets were "both th end products of a dying civilization an the clairvoyant prophets of comin chaos." But Kierkegaard and Dostoev sky were more than that. They sa clearly that Europe's downfall was com ing, not as the result of some strang and cruel fate, but because of its abar donment of genuine Christian faith They pointed toward the possibility o spiritual rebirth. They saw that me would have to open their homes, thei parliaments and their cathedrals, an let the living God in. It was not God wh was dying. It was only a civilizatio without God that was perishing. God ca yet help create new men who can cre ate a new and far better civilization.

This well-written book is obviously written by a competent scholar. Its many profound spiritual insights shoul earn for it a very wide reading.—***E. Jerome Johanson***

The Power of Secularism

THE MODERN RIVAL OF CHRISTIAN FAITH (An Analysis of Secularism), *by Georgia Harkness. Abingdon-Cokesbury Press, 220 pp., $2.75.*

Like all the rest of Miss Harkness' work, this book is clearly and forcefully written. The description of our modern temper is certainly a fair one and the faults of our generation are set forth in a way that carries conviction. On the more affirmative side the book is really eloquent. The final chapters on Christian faith and hope are moving in their appeal.

If there is a criticism I think it stems from the difficulty of treating so varied a phenomenon as "secularism" on a single plane. What the book gives us is not so much an analysis of all the motives that drive people to secularism as a statement of its shortcomings and comparative disadvantages. But the question the reader inevitably asks is: Why, after all, should secularism make an appeal? Is it just through laziness or lack of devotion that people fall into it? Or do we find high minded men and

omen who are "secular" in the book's nse? Why do they stay outside the hristian Church when their conciences are sensitive and their hearts e alert to human need?

In other words, may it not be true that me people have honest doubts about e Christian claim? And can such peoe ever be convinced by a statement hich limits itself to a portrayal of the auties of Christian conviction and imies, if it does not say, that what nonhristians need is more commitment, d when they have that the theologil issues will take care of themselves?

I raise this question not so much in iticism of Miss Harkness' book as to ring up an issue posed by secularism hich seems to me both important and tremely difficult. Miss Harkness sure- has the right to point to her other olumes where theological problems ave been grappled with and to say that was unnecessary to go over the same round here. But I still think that we nderestimate the power of the secular ppeal unless we see that its roots are ntellectual as well as moral and that e are better able to combat it if we eep constantly in mind the necessity f meeting its intellectual challenge. low many today, for example, are not nly lacerated in heart but also conused in mind by the problem of evil nd the difficulty of working out its imlications for belief in God?

Yet whether or not this book can nswer all the questions of the thoughtul secularist it certainly has a great leal to say to the thoughtful Christian. Not the least of its virtues is the courageous optimism with which it confronts our anxious age.—**J. S. *Bixler***

The Communist Religion

COMMUNISM AND CHRIST, *by Charles W. Lowry. Morehouse-Gorham Co., 176 pp., $2.50.*

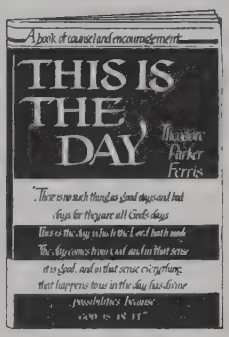
Charles W. Lowry is one of the ablest theologians in the Episcopal Church. He was a professor of Theology for some years but chose to go into the parish ministry. This book shows the results of both types of experience: He often preaches very well, and he gives much space to a more academic exposition and analysis.

The emphasis of this book is on communism as a spiritual power—as a form of religion. It is an idolatrous religion. In many respects it is the opposite of Christianity, and yet it does take the place in a man's mind and soul that Christianity should take. It is important at this time to have a book published that brings this emphasis to American Christians. It is not original, but Dr. Lowry works out the religious meaning of communism in a fresh way. It is too common for Americans to emphasize a onesidedly military approach to communism. I do not deny the necessity of military preparations at this time, but if we come to regard them as primary in our dealing with the problem of communism we shall do all the wrong things.

Dr. Lowry quotes a passage from W. Z. Foster and then makes this comment: "Such is the dream of Communists. But the dream is a faith, an expectation, a power of patience, a certainty. It is a religion, a this-worldly universal salvation religion. This is the secret of the appeal of Communism in a tormented and empty, a hungry and thirsty, age. It offers a new world and it offers one world." Dr. Lowry believes that this dream is based upon illusions and that in the effort to realize it Communists have created a terrible tyranny combined with an aggressive imperialism. But it is important to realize that "this system entrenched in Russia . . . comes to men not as a vicious design for enslaving first the souls and then the bodies of men, but in the guise of an angel of light." (How else can we explain the appeal that it has now for the voters in India, especially in the parts of India where Christianity is strongest?)

Lowry provides a very compact summary of communist thought from Marx to Stalin. He also deals with the background of this thought in modern intellectual history. He expounds the nature of what he calls "the Christian revolution" in its origins and in the effects that it has had in human emancipation from many ancient social evils. There is a section of cultural diagnosis which shows why modern culture is so vulnerable to communism.

There is a very constructive chapter on America which deals with the nature of democracy and with the concern that Christians should have for its preservation and extension. He sees our country's temptations and its opportunities with great clarity. He accepts as constructive the present trend toward a mixed economy and gives no comfort to those who lament the limitations of economic freedom. His concluding chapter sets forth effectively the Christian answer to communism emphasizing especially the Christian understanding of evil and its avoidance of easy panaceas.



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and the Christian way of relating this world to the eternal world in contrast to the simple this-worldliness of communism.

My only criticism of this book is of its form. It seems to me that the middle section of the book is rather scrappy and that the author does not have a very good feeling for what material is more and what is less relevant. But any minister should find parts of this book which speak to him and help him to put to his congregation in a new way a Christian approach to communism that includes a sense of great urgency but which is free from the current type of anti-communism that assumes that we can stop communism with bombs abroad and repression at home.—***John C. Bennett***

Ecumenical Church History

ECUMENICAL FOUNDATIONS, *by William Richey Hogg. Harper & Bros., 446 pp., $5.*

At this time of deep hunger for a stable world-wide Christian fellowship and of high impatience with the unresolved tensions in the world, the reading of *Ecumenical Foundations* is a satisfying experience, for it describes what has actually happened during the past forty years of hot and cold wars to build the structure of that longed-for Christian world fellowship.

The book starts with a brief account of the rise of Protestant missions in the eighteenth century and continues with an excellent chapter on missionary cooperation in the nineteenth century, giving the little known story of the development of co-operative councils on each of the major foreign fields as well as in the home base countries of Europe, Britain, and North America.

The bulk of the book consists of five chapters describing the organization, development, work, and influence of the International Missionary Council from the World Missionary Conference at Edinburgh in 1910 to the formation of the World Council of Churches at Amsterdam in 1948. The concluding chapter is a judicious evaluation of the whole movement.

To me, the most significant emphasis of the book is its pointing out that the basic principle of the International Missionary Council was that "it called for strategic leadership whose only authority derived from the inherent wisdom and integrity of its suggested policy. . ."

"On paper, the Council was demonstrably unworkable" we are told, because it had no legal or ecclesiastical authority. And yet the work that it did in establishing national Christian councils among the younger churches, inspiring and guiding the foreign missions conferences in the lands of the sending churches, and laying the foundation for the World Council of Churches, was stupendous.

The story presented in this book faces the church with a continuing challenge to build a world-wide Christian community: not by force of arms, not by economic power or ecclesiastical authority but in humility and intelligence and good will through the Spirit of Christ.

For every Christian minister interested in responding to that challenge, this book is invaluable because it tells clearly, logically, and fully the story of what actually has been done already in this field. It is a story that most of us do not know. We have seen some of the results of the work in the organization of the World Council of Churches. We were not aware, however, of the years of patient planning that provided this one strong stream of influence in the production of the World Council.

Although it does tell a story, the book is a doctor's dissertation and not a novel. When you pick it up, you must be prepared to study. However, the notes have all been placed in the back of the book so they do not interfere with the reading of the text, but they are available for reference.—***Richard E. Hanson***

Modern Prophet

BY THE WAY, *by Francis J. McConnell. Abingdon-Cokesbury Press, 286 pp., $3.50.*

There is a question as to what extent it is possible for one to look objectively at his own life and to analyze it accurately. Whatever the answer to this question may be, the reader of this book is convinced that an honest effort in that direction has been made, and he cannot escape the feeling that the undertaking has been accomplished quite satisfactorily. In fact there is a bare minimum of self-examination and of effort to arrive at the deeper motives for any particular decision or course of action.

The reader finds himself wishing that the curtain had been drawn just a little on such areas of the bishop's life as the writing of thirty-one books including almost every facet of the Christian faith, and biographies of Bishop E. G. Andrews, Borden P. Bowne, and John Wesley; his experience with the Yale Lectures and his own method of sermon preparation.

On all of these and many other interesting "by ways" there is complete silence. Out from a parsonage home in the hills of Ohio the story moves, with many a delightful side trip, to New England, Boston University, the congestion of Brooklyn, a university presidency, and the episcopacy. In this assignment by the church there was influential contact with international movements and with personages who have helped to shape the course of current history. Bishop McConnell's career must be reckoned in big dimensions.

Bishop McConnell is best known and will be longest remembered for his knowledge of and participation in issues related to the application of the gospel to social questions. Whether this interest came as an inheritance from his mother who regarded as "soft-heads" good people "who didn't believe that religion had anything to do with political and social issues," or from his father ("an ardent prohibitionist") who put his son to work in a New England cotton mill during the summer vacation, or from his major professor, Borden P. Bowne, who told him he had studied philosophy long enough and advised him to turn to economics and political theory, we do not know; probably from all of them, and other forces, working together. Wherever the interest came from there can be no question that Bishop McConnell has made a permanent contribution in Methodism and world Protestantism to the conviction that the church cannot remain silent while the forces of preventable evil and injustice afflict the lives of people.

It would be an enlightening experience for those who feel that Bishop McConnell has given a disproportionate amount of attention to controversial social issues to read this book and discover how logically this interest arose and how closely related it has been kept to the central purpose of his ministry which was to interpret Christ as the Lord of all life. It would help them to understand a man in whose nature there is such a deep vein of delightful humanity that has been able to be amused at itself from the time he sat, as a boy, with the bus driver in New York to the time when, as a bishop, he escaped from a Mohammedan mob in Jersualem by helping the ice-cream vendor push his cart out of the crowd. It will be a long time before you read a book that more strongly confirms Dr. Fosdick's theory that "the first motive for reading biography is the sheer delight of it."—***William C. Martin***

Briefly Noted

ETZSCHE AND CHRISTIAN ETHICS, *by R. Motson Thompson. Philosophical Library, 104 pp., $2.75.*

In this book the author tries to meet e criticisms Nietzsche made of Chrisnity. He reaches the conclusion that e Christian religion contains the good Nietzsche's philosophy but goes far yond him. The author considers the lue of his book to be "an attempt to ow the supremacy of the Christian eal in face of the strong attack with hich it has ever been confronted."

UTHER DISCOVERS THE GOSPEL, *by Uuras Saarnivaara. Concordia Publishing House, 146 pp., $1.95.*

Dissatisfied with the results of the cent Luther research conducted by holars of what he calls the "liberal" adition, the author conducted his own vestigation. He "tries to show what as Luther's path to a living fellowship ith God and to a participation in the race through which he gained the joyul assurance that he was acceptable to od." This book comes out of Saarnivaara's research while working on the egree of Doctor of Philosophy at the ivinity School at the University of Chiago.

PURGEON'S SERMONS, *Vol. I, by Charles Haddon Spurgeon. Zondervan Publishing House, 383 pp., $2.95.*

This is the first in a series of twenty olumes, to be published in 1952 and 953, containing the sermons of harles Haddon Spurgeon.

GO INQUIRE OF THE LORD, *by Gerald Kennedy. Harper & Bros., 125 pp., $1.50.*

Bishop Kennedy answers convincingy six central questions for Christian aith. They are "What Must I Do to nherit?" "When Are We Alive?" "Why Am I a Christian?" "Which Way o Peace?" "Where Is Salvation?" "Who Is Responsible?" These discusions are fine examples of how reading an stimulate the fertility of the preacher's mind—and consequently his suggestive power. Apt illustrations give the book a spark of reality and life.

MAN IN THE OLD TESTAMENT, *by Walther Eichrodt. Henry Regnery Co., 84 pp., $1.50.*

In this heyday of psychological insights, men still do not seem to understand themselves. This monograph interprets the biblical understanding of man. It is number 4 in the series on "Studies in Biblical Theology" produced under the advisory editorship of T. W. Manson, H. H. Rowley, Floyd V. Filson, and G. Ernest Wright.

monday morning

A Proposed Seminary Curriculum

By GRAHAM R. HODGES

(The author is pastor of First Congregational Church, Ticonderoga, N. Y.)

RELIGIOUS journals have been discussing what kind of theological seminary curriculum is best designed to train ministers for the church of today. Being a seminary graduate, I have given some thought to the content of those three years myself.

Last week, while replacing some rotten bannisters on the parsonage front porch, the answer came, all in a flash. It came a moment after I hit the wrong nail with the 1891 hammer. After the ministerial count of ten, visions of the ideal curriculum came. Here are just a few of the *must* courses every seminary should have:

Course 1 (fall, winter, and spring quarters). Required. *Automobile Mechanics and Parts Buying.* Theory and practice. One hour lecture weekly, seven hours field work. Classes in local Ford garage. Includes section on how to get parts wholesale.

Course 2 (fall, winter, and spring quarters). Required. *General Repairing and Mechanics.* Theory and practice of all-round repairing. One hour lecture weekly, ten hours field work. Course includes plumbing, operating coal furnaces (models 1900-1915), wall papering, painting, roof repair, glazing, general carpentering, appliance repairing, cockroach eradication, installing Sunday school stove pipes, and drain and gutter work. Students completing the course will be given a complete tool set at wholesale rates. Field work done in near-by parsonages and churches.

Course 3 (fall quarter). *Theory and Practice of Operating 1918 Duplicating Machine.* Includes techniques of removing ink from skin, wallpaper, and clothing. Students completing course would be given one point credit in course: *Controlling Hypertension.*

Course 4 (winter quarter). *List Telephoning.* Effective ways of phoning lists of names quickly. Five hours weekly field work in pastor's study near seminary.

Course 5. *Transforming Church Basements with Volunteer Help.* Required. Ten hours weekly field work in near-by church basements. Students completing course given 1 point credit in course: *Overcoming Depression.*

Course 6. Seniors only. *Self-Control in the Study.* Show student how to avoid *The Reader's Digest* and *Roy Rogers* during morning hours.

Course 7 (fall quarter only). Elective. Open to all students. *General Utility Course for Preachers.* One hour lecture weekly. Includes Church History, Bible, Doctrine, Histrionics, Ethics, Theology, and Candidating.

Although some of these courses may lean a bit far to the practical I do hope the National Association of Seminary Deans can give them some thought and attention at the next annual meeting. So these suggestions won't sound entirely out of place, remember the greatest Teacher of preachers was a carpenter.

Index

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bbn—book briefly noted
cm—clinical material
cw—counselor's workshop
ed—editorial
fl—forum letter
if—idea forum
sf—staff feature
sn—sermon

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God's Reign

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—Martin Dibelius, in *Jesus*
(Westminster Press)

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